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Sailor's Magazine



and TUTTLE-NOT SEAMEN'S FRIEND

AMERICAN SEAMEN'S FRIEND SOCIETY.

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THE SOCIETY'S PERIODICALS.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly publication of thirty-two pages contains the proceedings of the AMERICAN SEAMEN'S FRIEND SOCIETY, and its Branches and Auxiliaries, with notices of the labors of local independent Societies in behalf of seamen its aim being to present a general view of the history, nature, progress and wants of the SEAMEN'S CAUSE, and commend it to the sympathies, the prayers and the benefactions of the community.

THE MAGAZINE is sent to single subscribers for ONE DOLLAR a year, payable in advance.

Persons ordering a change in the direction of the MAGAZINE should always give both the old and new address, in full.

THE SEAMEN'S FRIEND is issued, annually, as a four page tract adapted to seamen, and gratuitously distributed among them. It is furnished to Auxiliary Societies for this use at the rate of ONE DOLLAR per hundred.

THE LIFE BOAT, an eight-page paper, published monthly, will contain brief tales, anecdotes, incidents, &c., and facts, mainly relating to the work of the LOAN LIBRARIES issued by the Society. Any Sabbath-School contributing to the Society \$20 for a LOAN LIBRARY may receive fifty copies, gratis, for one year, with postage prepaid.

Provided a request is sent, annually, for the SAILORS' MAGAZINE, it will be forwarded gratuitously to Life Directors, Life Members and pastors of churches in which a yearly collection is taken for the Society.

It will also, upon application, be sent for one year to any one contributing at least Twenty Dollars for the general objects of the Society, or to endow a Loan Library.

It is necessary that all receivers of the MAGAZINE, gratuitously, should give annual notices of their desire for its continuance.

REMITTANCES.

Remittances for the AMERICAN SEAMEN'S FRIEND SOCIETY, in payment of subscriptions to the SAILORS' MAGAZINE, or for any other purpose, should be sent to No. 76 Wall Street, New York City, by P. O. Money Order, or check, or draft on New York, to the order of WILLIAM C. STURGES, Treasurer, or money may be enclosed in a registered letter. Postmasters are now obliged to register letters at ten cents each, when requested. If acknowledgments of remittances are not received by return mail, the Treasurer should be notified at once.

LIFE MEMBERS AND DIRECTORS.

The payment of Five Dollars makes an ANNUAL MEMBER of the Society, and of Thirteen Dollars at one time, a LIFE MEMBER. The payment of One Hundred Dollars at one time makes a LIFE DIRECTOR.

FORM OF A BEQUEST.

"I give and bequeath to the AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of —, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should certify at the end of the will, over their signatures, to the following formalities, which, in the formation of the will, should be strictly observed:—

1st. That the testator subscribed (or acknowledged the subscription of) the will in the presence.—2nd. That he, *at the same time*, declared to them that it was his last will and testament.—3rd. That they, the witnesses, then and there, in his presence, and at his request and in presence of each other, signed their names thereto, as witnesses.



SAILOR'S THE MACAZINE AND SEAMEN'S FRIEND

Vol. 71,

MARCH, 1899.

No. 3.

THE LIFE-SAVERS.

TO THE MEN IN THE U. S. LIFE-SAVING SERVICE.

When the Lord breathes his wrath above the bosom of the waters,
When the rollers are a-poundin' on the shore,
When the mariner's a-thinkin' of his wife and sons and daughters,
And the little home he'll, maybe, see no more;
When the bars are white and yeasty and the shoals are all a-frothin',
When the wild no'theaster's cuttin' like a knife,
Through the seethin' roar and screech he's patrollin' on the beach,—
The Gov'ment's hired man fer savin' life.

He's strugglin' with the gusts that strike and bruise him like a hammer,
He's fightin' sand that stings like swarmin' bees,
He's list'nin' through the whirlwind and the thunder and the clamor,—
A-list'nin' for the signal from the seas.
He's breakin' ribs and muscles launchin' life-boats in the surges,
He's drippin' wet and chilled in every bone,
He's bringin' men from death back ter flesh and blood and breath,
And he never stops to think about his own,

He's a-pullin' at an oar that is freezin' ter his fingers,
He's a-clingin' in the riggin' of a wreck,
He knows destruction's nearer every minute that he lingers,
But it don't appear ter worry him a speck.
He's draggin' draggled corpses from the clutches of the combers,—
The kind of a job a common chap 'ould shirk,—
But he takes 'em from the wave and he fits 'em fer the grave,
And he thinks it's all included in his work.

He is rigger, rower, swimmer, sailor, doctor, undertaker,
 And he's good at every one of 'em the same,
 And he risks his life fer others in the quicksand and the breaker,
 And a thousand wives and mothers bless his name.
 He's a angel dressed in oilskins, he's a saint in a "sou'wester,"
 He's as plucky as they make, or ever can,
 He's a hero born and bred, but it hasn't swelled his head,
 And he's jest the U. S. Gov'ment's hired man.

JOE LINCOLN, in *L. A. W. Bulletin*.

THE DESTROYER.

A dwarfish thing of steel and fire;
 My iron nerves obey
 The bidding of my crafty sire,
 Who drew me out of clay.
 And sent me forth, on paths untrod,
 To slay his puny clan:
 A slave of hell, a scourge of God:
 For I was made by Man.

When foul fog-curtains droop and meet
 Athwart an oily sea;
 My rhythmic pulse begins to beat;
 'Tis hunting time for me.
 A breathing swell is hardly seen
 To stir the emerald deep;
 As through that ocean jungle green
 I, velvet-footed, creep.

And lo! my prey, a palace reared
 Above an arsenal,
 By lightning's viewless fingers steered,
 Comes on, majestical.
 The mists before her bows dispart;
 And 'neath that Traitor's Gate,
 The royal vessel, high of heart,
 Sweeps queenlike to her fate:

Too confident of strength to heed
 The menacing faint sound;
 As from their leash, like bloodhounds
 freed,
 The snub torpedoes bound;

She does not note them quartering wide,
 Nor guess what lip is this,
 That presses on her stately side
 Its biting Judas kiss:
 Till with a roar that frights the stars,
 Her cracking timbers rend;
 And lurid smoke and flaming spars
 In one red storm ascend:
 Whose booming thunder drowns the
 cries
 Of myriad souls in pain;
 Where tossed on turbid waters lies
 My quarry, torn in twain.

Awhile I watch her, half in fear:
 There needs no second blow:
 A full-gorged lynx that leaves the deer,
 My hunger filled, I go.
 The stricken monarch may not mark
 What foe her trust betrayed;
 For swiftly as it came, the bark
 Slinks back into the shade.

A will more strong than steel or fire
 Controls my tigerish play:
 My crafty hundred-handed sire,
 Who dragged me forth from clay.
 He, too, claims kindred with the clod,
 Through some diviner plan,
 Half imp of hell, half child of God,
 The Murder Angel, Man.

EDWARD SYDNEY TYLER, in *The London Spectator*.

THE Norfolk Seamen's Friend Society is mourning the loss of M. CHARLES REED, born in 1800, and since 1826 one of its strong supporters. His long life was filled with usefulness.

EDITORIAL PARAGRAPHS.

SOMETIMES life members of this Society, who each receive a free copy of the SAILORS' MAGAZINE, write in this vein: "I prize the Magazine very much, yet I feel that it is asking too much to have it continued to me, as I never make a return in any way." As such are entitled to it they will continue to receive it, but they can make a return by calling the attention of friends to the work it represents, by securing a few subscribers for it and by earnest prayer for the chaplains who labor among seamen. The Magazine is not fulfilling its mission if it does not quicken its readers into a longing to make friends for the men of the sea.

PRESIDENT MCKINLEY sent a message to the Congress reciting the perils of the *Bear* in rescuing the whaling fleet from its Arctic prison last year, and asking from that body a proper recognition of the heroism of American sailors. He added:

The hardships and perils encountered by the members of the overland expedition in their great journey through an almost uninhabited region, a barren waste of ice and snow, facing death itself every day for nearly four months over a route never before travelled by white men, with no refuge but at the end of the journey, carrying relief and cheer to two hundred and seventy-five distressed citizens of our country, all make another glorious page in the history of American seamen. They reflect by their heroic and gallant struggle the highest credit upon themselves and the government which they faithfully served. I commend the heroic crew to the grateful consideration of Congress and the American people.

The year just closed has been fruitful of noble achievements in the field of war, and while I have commended to your consideration the names of heroes who have shed lustre upon the American name in various contests and battles by land and sea, it is no less my pleasure to invite your attention to a victory of peace, the results of which cannot well be magnified, and the dauntless courage of the men engaged stamps them as true heroes, whose services cannot pass unrecognized.

THE needs of the naval service required the graduation of the first class in the Naval Academy in January instead of May or June. The annual presentation of Bibles and other books took place, therefore, on January 15. Of the fifty-three members of the class, forty five chose Bibles. As usual the Secretary of this Society preached in the Academy, presented the books, and also met the Y. M. C. A. in the afternoon. Chaplain CLARK has subsequently reported the pleasure evinced by the cadets in the fine edition selected for presentation. The audience filled the chapel, and the ceremony seems to lose nothing in interest or importance as the years pass on. The Ladies' Union Mission School Association of New York did a good work when it raised the fund, the interest of which provides for this gift, and the

Association is always named with honor at the annual presentation.

If the naval tars are worthy of the praise given to them by Commander NELSON on another page of this Magazine, it is not surprising that the officers who have received the training of the naval school should be worthy to command them. To fine scholarship, severe physical discipline and technical knowledge; to a high sense of honor and a gentleman's conduct, are added in the case of many cadets the Christian's faith and love. It is a beautiful sight to see them in the Y. M. C. A. exhorting one another to loyalty to the true King and fidelity to the duties He imposes.

On January 22 a tablet in memory of Ensign WORTH BAGLEY was unveiled in the chapel of the Academy. The Rev. H. H. CLARK D.D., the chaplain, delivered a beautiful address on this occasion. He said, among other things, "Religion had early been implanted in his heart. As a boy he took upon himself its vows. He was a member of the Presbyterian Church. Like all of you he had his fight with temptation, his victories and defeats, his joys and his crosses in the Christian life; but he never forsook religion,—that inner shrine, the altar of God in the soul of man before which are awakened the true thoughts, the highest ambitions, the holiest purposes, that can dominate our life."

On the tablet are the words, properly arranged: "In memory of WORTH BAGLEY, Ensign, U. S. N. The first American officer who fell in the Spanish-American war. Killed on board the torpedo boat *Winslow* during the bombardment at Cardenas, May 11, 1898. 'I have fought a good fight. I have finished my course. I have kept the faith.' II Timothy, 4: 7. This tablet is erected by the officers of the Atlantic Torpedo Boat Flotilla."

REMEMBER that March 31 closes the fiscal year of this Society. It promises now to close with an income far short of the outgoes. Save it from that disaster. Persistent readers of this Magazine know that this Society's work is sound to the core and reaches the hearts of men. Why cannot ten men send us two thousand dollars each, twenty one thousand each, and a hundred ten dollars each? Out with the check books and bank bills as you read these words, and do not wait for second thoughts.

IT is a pleasure to acknowledge special gifts for loan libraries. "Father FLETCHER" of the Portland mission, Oregon, sends 200 copies of his Life; BIGLOW & MAIN send 146 copies of the Poems and Hymns of Fanny Crosby; GEO. W. WILLIAMS, president of the Chan-

eston Port Society, sends 15 copies of his "Advice to Young Men," and Mr. E. F. MUNSTER, of Belfast, signifies his intention to give a box of English books.

LOAN LIBRARIES. The master of the bark *Auburndale* writes of No. 9,630 :

It has been read and re-read by myself and many others, and has helped to pass away many lonesome hours, for which I am very thankful; but as I have lent the books out to different ones, in some instances I have failed to get them back, forgetting about them myself and those that had them forgot to return them; some perhaps purposely; there are a few of the books missing, but will gladly return what I have, whether I get any more or not.

The captain of the bark *Charles Loring* writes of No. 10,008 :

The books have been read by many of the crew.

The master of the brig *John McDermott* writes of No. 10,053 :

The books have not been idle; they have been loaned to the seamen each voyage, and I hope some of them have profited by reading them. Many thanks for your kindness and also to the donor of the library.

The master of the ship *Cyrus Wakefield* writes of No. 10,388 :

You can have it by calling at the ship for it.

The master of the ship *John R. Kelley* writes of No. 10,425 :

We always appreciate your libraries very much; for the last voyage we have had a Japanese crew, so of course they could not read the books, but the officers have read and re-read them. I am sure that the donors have given their money for a worthy purpose which their Master and mine will bless.

For The Sailors' Magazine.

THE SAILOR ASHORE.

BY COMMANDER THOMAS NELSON, U. S. N.

[The following is an address delivered by Commander NELSON, U. S. N., in Annapolis, and he permits its use in the SAILORS' MAGAZINE at the request of its editor. Commander NELSON is on the retired list, after a full legal term of service in the Navy, and he knows the sailor man by long association with him. ED.]

The sailor ashore, that is, the old-time "man-of-war's man," is not unlike a fish out of water. He does not know what to do with himself, nor exactly where to go after he lands; and, unless he knows some person in the place, is apt to tarry about the landing place, take a good look at the ships in the vicinity, criticize the rigging, spars, &c., and make remarks about the rake of the masts, trim of the yards and general appearance and make-up of the craft in sight; and in a few instances I have known men actually to hire

a shore-boat and pull off to and around the ship just left, merely to have a good look at her under conditions of comfort and freedom and to pass the time in luxury.

The sailor is loyal to the core, and will stand up for country, flag, shipmate and ship against all comers without fear of consequences or a thought of shirking responsibilities; although for the sake of argument, on board ship, and to satisfy a natural propensity peculiar to his class, he will always hold up the "last ship" as the model.

The sailor is brave to the point of fearlessness when duty calls; and I have yet to hear of a case in which more volunteers than are needed cannot be found in a ship's company for any duty however difficult or dangerous, and the officer whose duty it is to select the number required from the number who volunteer has to exercise the most delicate care and discretion in order not to give offense to or to hurt the feelings of those who are not chosen, because not needed. The sailor is prompt to the rescue of a comrade in peril regardless of any risk or danger to himself.

The sailor is generous in a measure which by the average landsman would be considered foolish. He will divide his worldly goods with one needy person after another until he has nothing left for himself; and feel satisfied and happy after doing so. In matters of charity he has to be restrained, or he would give twice as much as he ought to, is expected to or can afford to give; and in some special cases, as for example, a woman in distress, he would give all the money due him if he could be allowed to draw it from the pay-

master and have it charged up against his account.

The sailor is sympathetic and kind, and under an apparently rough exterior carries a heart as tender as any that ever beat in the bosom of woman or philanthropist; a fact which is vividly proved and frequently demonstrated by his tender care and constant devotion to a sick shipmate or other person in pain or distress and, if further evidence was needed to establish the fact, it may be found in the universal way in which a sailor wins the love of little children and dumb animals; if these latter could but give expression, in words, to their feelings, they would shout in chorus "Sailor! protector and friend!"

The sailor is true and honorable to a degree that must be understood to be appreciated, as his actions are usually based upon a code peculiar to the men of that class. He would rather suffer punishment for an offense of which he is not guilty, than avoid it by telling what he knows about the matter if such statement would involve his chum or any other man that he considers worthy of his sacrifice. He never deserts a friend in trouble, right or wrong, if he believes it is his duty to support him; but he has no compunction about taking from the officer's galley, pantry or storeroom anything that is good to eat, drink or smoke, because these things are not prohibited by the "code." In a case that occurred some years ago on the occasion of the stranding of a ship on a shoal in the Mediterranean Sea, where the navigator was to be tried by a general court martial, the signal quarter master was summoned to appear as a witness for the prosecution and on the morning of the day of

the trial this old sailor man went to his chief (the navigator) and saluting him, said in the most serious manner, "Mr. ——, how shall I swear before this court today?" Oh shocking! we cry; and yet there is nothing so very shocking about it when you understand the character of the man and his motive in doing it.

He was not a bad man and had no idea of doing wrong, he was simply true to his chief as he understood it, and would have considered any other course dishonorable. He had perfect faith in the honor and uprightness of his superior and never doubted for a moment that he would get anything but proper and correct instructions from him. He knew that he was going before a court where he would be questioned and cross-questioned, and his long experience in the service had taught him to be cautious and prepare for such an event by being properly posted. Looking at the subject from this point of view who will blame him? For after all is said and done what is honor, and what are the many virtues of which we are so fond of boasting, but matters of education and training which differ both in kind and degree according to the character of the educator and the influences under which we live? A Mohammedan, for example, would kill a Christian without compunction of conscience, a cannibal would eat a human being and relish his meal without thinking of any moral wrong in doing it.

It is well, however, to remember that the force of example is a power that cannot be ignored with impunity.

The tractability of the sailor character is thoroughly understood and constantly made use of

by a certain class of degenerate people (commonly known as land sharks) who are ever on the watch to entrap the unwary sailor as he finds himself "a stranger in a strange land." They hover around ships in the harbor in small boats; linger about the landing places or wander about in the streets and places frequented by sailors when on shore. Their methods are as various as they are wicked; but we will pass that—as a description thereof would be neither edifying nor instructive. The men who follow this business are generally runners for low-down boarding-houses, and are usually selected for their shoulder-striking fighting and general piratical accomplishments, from among the worst kind of sailors or other persons, who have either deserted from ships or in some other way got stranded in a strange place without money or friends, and not being troubled with any shame or morals to prevent them taking up a work of this kind very naturally embrace the opportunity to make money without working, and to have what they consider "a good time" by robbing sailors.

This is neither the time nor the place to recite the process by which results are accomplished; suffice it to say that inside of twenty-four hours Jack has the experience and the land sharks the money. A far greater injury is the effect of evil association, the breaking down of a moral character, the getting away from the teachings of mother, and, generally, the inculcation of depraved tastes and ideas, which can only result in chagrin, desolation and misery.

You may ask, why is it that a man in full possession of his mental faculties, with no particularly bad or vicious habits, should fall

an easy victim to the wiles of a mere impostor?

The answer is that Jack has been confined within the small compass of a ship's bulwarks for many days, maybe weeks or months, subject to monotonous routine and rigid discipline, accustomed to receive orders for the performance of his most trivial duties and not required to think for himself; in daily association with men who are frank, generous and jolly, living in a little world by themselves. Suddenly he finds himself on a strange shore, with a month's pay in his pocket, forty-eight hours liberty and feeling free all over, like a bird out of a cage; but he knows no person nor of any place to go; people pass and re-pass but pay no attention to him, so he waits until he becomes disgusted and begins to think about going back on board his ship again; and just at this critical moment a fellow steps up to him and smilingly addresses him in familiar language and perchance claims acquaintance with him, talking ships and sailors until Jack, in his honest simplicity, becomes quite convinced that he has found a very nice fellow who knows all about the place and who will go right along and show him everything, and he is not mistaken about that either. But right here we must drop the curtain, for it will not be good for us to follow farther.

The fact is that everybody seems to shun the sailor and apparently tries to get out of his way. Jack has the reputation of being a bad man, and that settles it. In ordinary cases we usually try a man before condemning him, but in the case of the sailor the rule appears to be reversed. No community on shore would think of blam-

ing a whole class of people for the shortcomings of one or several of their number, yet this is practically what is done in the case of the sailor. But he has no legal cause of complaint; it is nobody's business to care for him and see that he is properly amused and entertained when on shore, and any person who chooses to get out of his way has a perfect right to do so.

Cause for complaint, however, lies in the fact of discrimination against sailors as a class. That this is not only cruel but absolutely unwarranted by the facts in the case, the following narrative may be made to prove:

A certain ship spent six months cruising in the northern Pacific and Bering Sea, doing very hard and sometimes dangerous duty, the efficient performance of which frequently called into play the highest order of skill, courage and endurance on the part of the crew, and during the whole of that time there was no opportunity for giving liberty to the men, and barring an occasional visit to the barren rocks and inhospitable shores of the Aleutian Islands and the Tribiloffs, no man left the ship for purposes of enjoyment during the entire period. On arrival at San Francisco liberty was given to the crew, with an extra allowance of money to compensate for the long confinement on board the ship. Of the whole number who went on shore, 80% returned on or before time, ready for duty immediately; 15% clean and sober, but late from five minutes to twenty-four hours; and out of the remaining 5% two men had deserted, of which everybody was very glad, and the remainder were brought on board by the police in various stages of intoxication and misery.

Now, without wishing to make invidious comparison, I venture to say (basing my statement on personal observation of matters and things on shore) that a like number of people selected from corresponding classes living on shore, would, under the same conditions, have made no better showing than did these sailors, the so-called bad men. It would serve no good purpose for me to demonstrate that the shore people would not have done as well. I only wish to establish the fact that the sailor is no worse than his peer on shore, and this conceded we are able to deal with him as with any other man.

I will now endeavor to prove that he is equally ready to be guided into good moral channels if the good people will but interest themselves in the matter.

In Yokohama, some twenty-five years ago, during its worst social condition, so far as concerns the sojourn of the sailor, a number of gentlemen, (missionaries, business men and others) raised money by subscription and established a resort for sailors, provided with proper reading matter, bagatelle tables and games of various kinds, a place for smokers and story-tellers to pass the time, and in addition, a kitchen with proper service, capable of supplying a light meal, such as breakfast or supper, at a price only a trifle above cost, and a small number of bed-rooms, available for sailors on shore during the night, at the rate of twenty-five cents each. This first effort to better the condition of sailors on shore was a decided success as will appear by the following statement of results:

Out of eighty fourth-class conduct men, (the lowest class), who were given special permission to

attend the celebration on a promise that they would return on board immediately after the finish, seventy-four not only kept their promise for that evening, but for all the time thereafter that they remained within the range of my observation.

All of these men and a great number of others became regular visitors or guests of the establishment when on shore, and many of them, by frequent contact with Christian people, after a while became interested in spiritual matters, and it was no unusual thing to see a dozen or more sailors present at a prayer-meeting or other religious gathering in the house of a missionary or elsewhere.

It is interesting and gratifying to notice that seventy-four out of eighty tolerably wicked men (92½ per cent. of the worst men) were led away from drinking saloon and gambling hell with all their attendant evils, into respectable society and good moral surroundings, by just providing for them a place to go when on shore, where the door was open and the welcome hearty.

But this result, although highly satisfactory in itself, was not the only good accomplished, for within a few months after the opening of the Sailors' Rest, nearly all of the low rum-shops in Yokohama were closed and went out of business for the want of customers to maintain them.

All the people connected with the undertaking in the beginning did not lie on their oars to watch the results or remain inactive after completing the first arrangements, but many of them continued to take the liveliest interest in the matter, and frequently arranged for some simple entertainment, such as music, song, recitations,

&c., &c., for all of which there was found after a while to be considerable talent among the men themselves, which simply needed organization and direction.

Generally on these occasions ladies would assist, and I firmly believe that but for the aid of the ladies in this good work, its success, at the start, would, to say the least, have been doubtful and certainly much retarded. The presence of ladies in such a place attracted men who would never have gone there otherwise; and their gentle and refining influence accomplished more in a single evening than could have been achieved by ten times their number of men in ten evenings.

► The primary object in establishing the Home was not so much for the immediate salvation of souls as for the gradual emancipation of men from conditions worse than any that ever existed in abject slavery; in other words, not so much with a view to rush these people right up to the communion table in the church, as to draw them away from the brothel, the rum-shop and the gambling hell, by providing a place where these evils were shut out and harmless amusements substituted, where they would meet only people of respectable character and of kind intentions.

Once delivered from the jaws of the land-shark and brought under good influences, those religiously inclined will gradually find their way into the church; and as to those who are not so inclined it is but wasting time to endeavor to force religion on them before they are ready for it. A horse may be led to the water but he cannot be made to drink at will. If, however, he can be induced to remain at the trough long enough, he will

eventually get thirsty and drink of his own accord.

Occasionally we hear through the newspapers and otherwise, of a respectable farmer coming to town, who, after selling his produce, falls a victim to the wiles of a Bacchus, a Cupid, or both, and returning empty-handed and full of remorse to his family, only to add to his shame by the invention of some story to account for his otherwise inexplicable absence, and generally dilapidated condition; and even those who live in the city, the intelligent mechanic, the learned professional man, the scholar and the statesman, all of whom may fairly be supposed to be posted on the methods of the devil, and who, besides, are surrounded by family and friends ever ready and anxious to meet and entertain them, perchance become the prey of designing men and women and end up in a disreputable debauch, in shame and disgrace.

Now, if this be true, and some of us think it is, then by comparison the sailor would certainly appear to great advantage, for we must remember that when the sailor lands there is no mother to love him, no father to guide him, no sister to caress him and no friends to greet him; only the most vicious and depraved among men and women seek his company or admit him to their society, and even these tolerate him only long enough to rob and ruin him.

In view of these facts we should not judge hastily or harshly, and certainly not indiscriminately, for as I have shown in the case of a ship's company going on liberty at San Francisco after an unusually long confinement to the ship, coupled with a term of exceptionally arduous and dangerous duty,

the conduct of 80% of the whole number was faultless, that of 15% faulty only, so far as I know, in the matter of punctuality, and only the remaining 5% or one-twentieth of the entire crew be-

haved badly; but these few are the only ones that are noticed, the well behaved men pass on without attracting any attention whatever.

◆◆◆◆◆

For The Sailors' Magazine.

MY FIRST FRUITS IN THE HARBOR.

BY THE REV. C. J. JONES, D.D.

The first convert of my ministry in the Sailors' Snug Harbor was a man who had spent sixty-one years in sin. More than forty years of that time he had been a slave to intemperance. My first interview with him was during one of his periodical sprees. His clothing was muddy, his face bruised, his hair matted, his eyes bleared.

He had been tabooed by the governor for intemperance, and was anxious to regain his position. He said that the governor would have nothing to do with him, and told him to go to the chaplain. At my suggestion he was re-instated. But the story is best told by himself:

"By the request of Rev. C. J. Jones, chaplain of the Sailors' Snug Harbor, I wrote a record of my experience. Mr. Jones organized the first Temperance Society in this institution, and induced me to sign second on the roll of its members. He then prayed with and for me, and urged me not to go outside the gate for some time, as he feared I might fall into temptation. My first real thoughtfulness was brought about by his watchfulness. At the first morning prayer after my signing the pledge he took me by the hand lovingly and said 'Give yourself up to Christ, or you are lost forever.' Inwardly I said, 'I will,' but how coldly I said it; yet this

was my first step toward the 'wicket gate' which opened to the cross. I had a dreadful struggle before I reached it. Now began a conflict that lasted for ninety days, full of the blackness of darkness. 'Give yourself up to Christ' was the sentence always before me; but I did not know how to do it. For the first thirty days no rest came. I read Matthew vii: 7, 'Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.' And in the 11th verse 'If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him.' Then I prayed to our Father in heaven for Jesus' sake to teach me how to ask; but no answer came. I read Matthew xi: 28, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' A gleam of light fell on me for a moment and then darkness. Yet I seemed to hope that Jesus would teach me how to find Him. I told my pastor that I saw a little light, and he said 'Pray on, pray on.' I still continued beseeching for sixty days longer, and then gave up in despair. 'No hope for me,' I exclaimed, 'I am lost forever.' This was my greatest trial. I found myself sinking down into hell. I

was then lying on my bed. It was midnight, and suddenly I started up, and cried 'blessed Jesus, tell me what I shall do.' It seemed as if some one said 'Come, sinner, to me, just as you are, with all your sins.' I flew to Jesus, and in less than a second all my sins were taken away. Love, peace and joy filled my whole soul. I wept and asked myself 'Is this salvation?' I was born again; born of the Holy Ghost. This is my conversion, my resurrection from the dead. It was as great a miracle to me as when Jesus said to Lazarus 'Come forth!' I now know and will tell every soul that it is the Spirit of God alone that teaches what to ask and how to pray. On the last day of the year 1863 I stood up in the church and declared my conversion before all the inmates of the Snug Harbor. My heart was full of joy. I could only add 'Glory to God, I am saved,' and I wept for joy."

I may add that this sudden and blessed change from death unto life continued to manifest its true

character for fourteen years in the midst of trying conditions. The character of that life can best be stated in a few of the words I uttered in my address to the inmates on the funeral occasion in May, 1877: "He was the first fruit of my labors in this institution. His name stands at the head of a list of one hundred and twenty-five who have been hopefully converted under my ministry up to this time, [1877]."

From the time of his conversion, in the fall of 1863 to his death, at the age of seventy-five, his life was in a remarkable degree single to the glory of God. His piety was sincere, soul-deep and unostentatious. He was a tried and faithful friend and helper to me. His walk was consistent, his temper even, his faith strong, his humility marked and child-like, his spiritual growth was steady, his love of the Word of God paramount; a man whose sincere and considerate piety I do not believe was ever doubted even by his worst enemy.

CRIMPING BRITISH CREWS ABROAD.

BY A COMMANDER R. N.

[The SAILORS' MAGAZINE has published many articles about the evils of crimping abroad and the methods of curing them, because the discussion of them is helpful in American ports, where the same evils exist. ED.]

There has grown up, of late years, a practice of discharging British merchant crews, and engaging other men, in adjacent foreign ports, situated between Brest and the Elbe. The crews so discharged are generally homeward-bound from "all round," or double voyages, of some duration. It is not the ordinary custom in the

long-voyage trade of the mercantile marine for wages to be paid in the interval between original engagement and ultimate discharge, excepting the first month's advance. The time intervening between signing the agreement at the outset of a voyage and paying off at its conclusion becomes, therefore, to the outside world, a mea-

sure of the accumulations of earnings probably due to the crew on being paid off. A merchant seaman who has served during the whole of an "all round" voyage, lasting a couple of years, has enough arrears of wages to receive, in hard cash, in the lowest slum of a commercial seaport, to invite interested attention, which would be unfruitfully bestowed on a frequently-paid coasting or short-voyage seaman.

The amount to be received on paying off after a long voyage may be diminished where the families of some merchant officers and of a few foremast men are allowed to receive monthly allotments of part of the earnings of their breadwinners. Some other men have little or no wages to receive on discharge, because they only joined the ships at the last port of call, to replace others who, had they completed the trips, might have had many months' wages due. It is obvious that under an agreement to pay wages on the completion of a long trip, calling at several ports, it is an economical advantage to the employer when any of the original crew can be induced, at any intermediate port of call, to break their agreements to remain by the ship till pay day. Fourteen thousand merchant seamen thus "deserted," as the process is officially called, abroad, in 1895, leaving, as is supposed, at least £145,000 wages and effects unaccounted for in the hands of their employers.

Besides the large amounts of hard cash which long-voyage merchant seamen carry away on their persons from the consul's office on discharge, there are advance notes, given on engagement for new voyages, which are usually cashed through certain persons, and which thus open up a further pos-

sible harvest reapable from the prospective earnings of long-voyage men.

It is these two modes of payment, involving discharge, which give rise to the crimping of British merchant sailors in the long-voyage trade discharged or engaged, whether at home or abroad.

The Board of Trade, acting under the authority of Parliament, intervenes between the shipowner and his crew, with a view to seeing that fair play is done on both sides. In the home ports the Board strives to safeguard sailors from the predators to whom these modes of withholding wages for long periods, and of discharging crews at the end of each voyage, naturally, if not necessarily, give rise. The government has thus safeguarded and protected merchant seamen very effectively, though not completely, when paid off at home. But it has been most remiss in its duties to the British crews discharged abroad.

The three principal foreign ports of discharge and engagement for British merchant crews are Antwerp, Hamburg and Rotterdam; though there are fairly large numbers discharged and engaged at Dunkirk and Bremerhaven. The few thus dealt with at the sixteen smaller ports of discharge between Brest and the Elbe may be neglected. These operations take place at the British consulates, under the directions of our consuls. Shipowners and seamen each pay a shilling fee at the consulates for services to be rendered in this connection. The fees so paid at the three principal discharge ports are more than ample to cover all the expenditures necessary to safeguard and protect British crews paid off at Antwerp, Hamburg, and Rotterdam, in the same way

and to the same degree as they are safeguarded by the Board of Trade arrangements in the United Kingdom.

In the year 1896 there were 47,798 discharges and engagements of seamen of British ships at the three consulates, for which ship-owners and merchant seamen paid £4,779 in fees for services to be rendered to them in connection therewith. It is not the business of British merchant seamen to supply consuls or consulates, which would exist whether British seamen were discharged or not. All that merchant seamen can be fairly called upon to pay for, is the extra office staff and office accommodation, and like outdoor assistance to that provided for them free of cost in the home ports. If this £4,779 were duly expended for the purposes for which it is paid into the exchequer by the consuls, there would be no more crimping at Antwerp, Hamburg, and Rotterdam, than in any large British port.

Speaking generally, a crimp might be said to be one who renders, or professes to render, to sailors a necessary service, for which service he exacts an excessive and dishonest charge. Though this definition may hardly cover the whole ground, it may at least serve to elucidate the fact that a necessary service is generally the basis of the fraud practiced under the term "crimping sailors."

A necessary service is required by shipowners and seamen from the British government at Antwerp, Hamburg, and Rotterdam, for which they paid, in 1896, as much as £4,779 to the British exchequer. That money has not been rendered back to seamen at these ports in the necessary service so paid for. If a private in-

dividual obtained money for an expected service and did not render the service thus paid for, he would be regarded as acting dishonestly; and if the fraud were practised on a sailor, the recipient might be called a "crimp." Has the British government, which has callously looked on upon the rascalities to which British crews have long been subjected at the three ports, whilst coolly pocketing the money paid to prevent these iniquities, got quite clean hands as to the disposal of this annual sum of £4,779?

The amount of seamen's wages paid at the three consulates, to the 24,812 men discharged in 1896, was £228,072. Of this sum only £38,051 was remitted home from the consulates by seamen's Money Orders. The remainder was carried out of the consulates into the slums of these three strange foreign seaports in hard cash on the persons of British seamen, most of whom could not speak the languages of the people around them. Why did they incur this risk? Because, for the necessary service of a seamen's Money Order an excessive charge was demanded. This necessary service is performed by the government in a home port without any charge whatever to merchant seamen. Whereas to send home £38,051 by seamen's Money Orders, in 1896, from these three foreign ports, an extra £475 was charged at our consulates to sailors, though they had already paid to the exchequer £4,779 for this very service, amongst other services to be rendered to them.

The consul-general of Antwerp replied to a question put to him by the Earl of Dudley's Departmental committee, on 10th February, 1897: "Do you know many cases in which men have declined

to send their money home because of the fee?"

"Yes, I have known cases where they said so, and then as a result they very often got robbed. I know of a seaman who had £100 in gold in his pocket. I advised him to take a money order, but he would not pay the 3d. in the pound (*i.e.* £1 5s. fee), and I believe he was robbed. . . . Our proportion of Money Orders is very small. We had only £13,000 last year, although the amount paid in wages was £101,880. The exact amount received in Money Orders was £13,911 5s. 9d. for 1896, which is, as you will observe, a rather small proportion."

Lord Dudley's committee reported 8th July, 1897, that "several witnesses have expressed the opinion that this fee operates to deter seamen in many cases from remitting their money. The consul-general at Hamburg told us that the commission so charged 'is one of the great grievances of seamen,' and that 'scarcely a crew is paid off without some complaint from some of the members about it.' We have no doubt that there is a strong feeling among seamen generally that Money Orders abroad, no less than at home, should be issued free of charge; and we are so persuaded of the desirability of encouraging the remission of wages in every possible way, that we recommend that the fee in question should at once be abolished." Again, in their summary, the committee report: "That the remittance fees under the Money Order and Transmission systems are, in the case of larger sums, unduly high, and deter seamen from remitting wages home; and . . . should be abolished."

But yet the exorbitant fees are not abolished, because the exchequer claims that £4,779 receiv-

ed as fees from shipowners and seamen for necessary services to be rendered to them in connection with discharges and engagements of crews in the three principal ports of discharge abroad, should not be applied to that specific purpose, but should go into the general coffers of the State as if it were the proceeds of a tax. Sailors may be excused if they indignantly ask if this action of the exchequer is not "crimping British crews abroad?"

The president of the British Chamber of Commerce, speaking at the Associated Chambers of Commerce, at Southampton, on the 17th September, 1896, said: "As regards the transmission of wages free (from abroad), we consider the charge of 3d. in the £ most excessive, when the Cheque Bank charges 2d. only for amounts up to £5, and 4d. over £5; so that, by this system, to remit £50 costs 4d., whereas the consuls charge 12s. 6d., being 3d. in the £ for remitting the same amount. Surely the government is in a position to remit cash as cheaply as the Cheque Bank. We consider these Money Orders should be issued *free*, considering that 2s. is paid for every man discharged—1s. by the man, and 1s. by the shipowner; and that this fee would well cover the cost to the government; but at any rate, the man should not be charged more than the cost of the Cheque Bank system." On this suggestion, a resolution was passed by the Associated Chambers of Commerce:—"That the facilities granted by the Board of Trade during many years past for the transmission of seamen's wages *free of cost* from any port in the United Kingdom, and the experiment during the past eighteen months at Dunkirk having proved

a great boon to the families of seamen, the Board of Trade be respectfully asked to arrange that similar facilities of a permanent character be given for the transmission from the following ports on the continent where large numbers of British seamen are discharged, namely:—Antwerp, Rotterdam, Dunkirk, and Havre; and that the Board be further asked for *free* Money Orders to be issued at other continental ports where British seamen are discharged."

The report of the committee, under the Earl of Dudley, appointed to consider the question of the engagement and discharge of British seamen at continental ports within the Home Trade limit (c. 8,577 and c. 8,578 of 1897) fully confirmed the extraordinary complaints which long-voyage merchant seamen had been making all over the world for years of the rascalities to which they had been subjected at Antwerp, Hamburg, and Rotterdam. The marvel is, that it should require an official committee to inform the government of what had been so notorious to outsiders for several years, and which occurred under the eyes of three British consuls, and, in some degree, under the very roofs of the consulates. What can be the system of annual consular reports, or of superior observation, which leaves the Home government in official ignorance of matters of such public notoriety occurring so near our shores as Antwerp, Hamburg, and Rotterdam.

The three consulates are starved of necessary office accommodation and of the requisite office staff, whilst the exchequer pockets the £4,779 received in fees to supply both. Hence the ordinary crimps (called "shipping-masters") had to be admitted to the consulates

to do office work, such as is done by government clerks at the Board of Trade offices in the United Kingdom. The committee report: "We are clearly of opinion that the course followed is open to grave objection, as tending to impress seamen with the idea that the 'shipping-masters' are officials, and that their fees are compulsory. This is especially the case at Hamburg, where the two 'shipping-masters' (acting in partnership), who have consular recognition, undertake a large amount of clerical work in connection with shipping business at the consulate, and *practically act as members of the consular staff.*" So here we have the exchequer pocketing a large proportion of the £4,779 paid by sailors and shipowners for additional consular staff; whilst two of the crimping fraternity who "practically act as members of the consular staff," were bleeding sailors to the extent, in this one case, of "about £4,000 a year" (see question 2,354, evidence of Captain R. Pitman, R. N.) This had been going on for at least twelve years, apparently without the official knowledge of the Home government.

Perhaps the division of departmental responsibility in Whitehall may explain this long-continued official ignorance. The consuls are officers of the Foreign Office, to which British merchant seamen are supposed to be rather a nuisance than an object of intelligent interest. It is ordinarily the duty of the Board of Trade to watch over the affairs of merchant seamen. So that the Board of Trade may have unofficially known, through its home officers, that British sailors were being robbed wholesale of earnings, health, and character, at the three

foreign ports of discharge; but it could do nothing, as the official knowledge and authority were at the Foreign Office. Merchant sailors naturally regard the Board of Trade as their best friend, and would undoubtedly tell its home officers how they were cheated, drugged, and robbed near, if not actually in, the three British consulates, by men who "practically act as members of the consular staff." Nobody, however, could credit such tales, as they brought the consulates and the Foreign Office into the proceedings. The sailors' stories surpassed all recent home experience, and, so far as the consulates were concerned, all reasonable belief.

Meanwhile, consuls looking for professional advancement might well take the supposed Foreign Office uninterested and unsympathetic view of merchant seamen; and thus save themselves from being officially regarded as busy-bodies. This, however, cannot be said of the consul of Dunkirk, whose published annual reports for several years teemed with information and suggestions for preventing these scandals, and for rescuing British seamen, so far as the port of Dunkirk was concerned. Without making a single enemy of any honest man on the French shore, or getting the Foreign Office into a single scrape, this consul has succeeded in almost cleansing the Augean stable, clearing out the worst of the crimps at Dunkirk, and persuading the Board of Trade to let him have one of their out-door officials to care for seamen. Mr. consul Taylor is richly rewarded by the warm gratitude of British merchant seamen on every ocean. In the telling evidence of the Board of Trade official, Captain R. Pitman, R.

N., who investigated these continental rascalities, he well says: "Dunkirk is an exceptional port."

Shipowners make no complaints of these iniquities. Why should they? Seamen are to them figures on the wrong side of the cash account, and when the robberies take place, sailors have ceased to be in any employment. Merchant captains make no complaints for somewhat similar reasons, and in addition, the committee report, "We fear there is good ground for believing that captains are often interested parties in the employment of shipping-masters." Seamen themselves cannot prosecute their robbers; for, being robbed, they have to go to sea at once to get food and lodging.

It was a German judge who, despite the evidence given in court by a British consul general in favor of a firm of crimps, compelled official cognizance of what the judge called the "fraud and fleecing practised" under the consular eye on British crews in a German port. The consequent government enquiries led to the appointment, on the 30th July, 1896, of a departmental committee presided over by the Earl of Dudley. Its report, made a year later, makes several excellent practical recommendations, none of which appear as yet to have been carried out. They are understood to be estopped by the claim of the exchequer to hold on to the £4,779 consular fees received from the three ports, which would more than amply cover the contemplated expenditures involved in greatly diminishing, if not putting down, crimping abroad, at least as much as is possible under the present deferred-pay and non-continuous employment system, or as it has been put down in the United Kingdom. Crimping

cannot, of course, be wholly suppressed so long as wages are withheld during the whole period of long voyages, to be paid in hard cash in lump sums, on discharge, in the lowest slums of commercial seaports. But, even so, long-voyage sailors paying off at home have been fairly safeguarded by the Board of Trade; they have also

been tolerably protected abroad at Dunkirk for about three years. What is required at Antwerp, Hamburg, and Rotterdam, is the application of similar well-tried official remedies, for the provision of which fees are annually paid into the exchequer amounting to £4,779.

HUNTING UP THE DERELICT.

BY THE REV. EDWARD A. RAND.

Look! What is that object drifting over the sea? It is something afloat, but no masts rise out of it. It is a mastless hull, and a hull without a tenant. Nobody walks the deck, or looks up out of the forecastle, or out of the cabin. A forsaken old hull, that the breaking waves sweep with their foam as if with a white broom.

Towards night you see it again, the foam still rustling across its deck with a sound that makes you shiver. Night drops a curtain of mist over the pitiful old craft. Morning breaks and across the sea you look. There it is, that strange drift away upon the great sea. And look! There is fog throwing ahead its misty skirmishers, and with it comes a big ocean steamer. There is a moment of suspense, and then the sound of a thump, a swash-sh-sh is caught, and on rides the big ocean traveller, leaving no trace of the collision save a very uneasy sea and waves that seem to moan "Alas! alas!"

If you could raise a tombstone above the grave of that sunken hull you might write its epitaph thus, "Here lies a derelict!" A derelict then is an abandoned vessel, a craft lost, lost at sea. Float-

ing there aimlessly, no one aboard to steer it, the old hulk may trip up a vessel, and instead of sinking it sinks the unlucky collider. It becomes, therefore, a menace to navigation. It is recognized in shipping news as a threat in the way of ships at sea. Its location on a given day is reported, and impossible governments would hang above it a great danger-board, flashing down at night an electric warning, "Look out!"

Sometimes the government will send a revenue steamer to hunt up the old derelict. It will steam away to north, to south, to east, to west, looking, spying, searching, hunting, all the time trying to find this strange, unhappy thing of the sea, helplessly adrift, uselessly afloat. There it is. Not only a big mat of sea-weed laid down on the floor of the vast deep. Yes, look, look! No, only a ledge across which the waves break, and about it moans the sea in an eternal unrest. Yes, look again! There is the derelict, the black wave-washed hull rising up against the gray curtain of mist let down upon the sea. Found at last, the derelict! What does all this make you think of?

Come with me down into the

alley. It is a miserable place. The buildings suggest pens. The people in their dirt look like pigs. Look at that man staggering toward you. He is blear-eyed. He is flushed. He drivels. He is lost to decency. He is lost to himself, to the society from which he is an outcast, to the home where once he was as bright, as hopeful a boy as any that read this paper, but a home that long ago lost all sight of him or even track of him. It is the derelict, the human soul out upon a sea of misery, a sea of ruin. He is in his own way, he is in the way of everybody that has anything to do with him. "Let him go," says somebody. "Let the law run into him and run over him and sink him where he belongs. Let death overtake him. Away with the derelict! He is past hope. He is not worth saving. To destruction with him!" No, no!

This is not the sea of despair. The love of God is out searching

for him. That love may take the form of a man, a woman, searching for lost souls. It may take the form of the boy, the girl, reading this. It goes in human shape to that human soul out on the wild sea. It has words of pity and a hand of help. And now, thank God that there is a port close at hand. How many derelicts out upon the sea could be saved, made over, repaired, refurnished, and sent out upon new voyages, if there were a port at hand!

Let us rejoice that for the human soul there is ever a port at hand. It is the love of God in the Lord Jesus Christ. It is close at hand, nigh to every soul, waiting, ready to help, yearning to save. Rejoice, sing, break forth into thanks! There is a new day shining over the sea. There is a new world, new shore of promise, rising up out of the waters. It is redemption through our Lord Jesus Christ.—*The Presbyterian.*

A HA'P'ORTH OF TAR.

A good many ships are spoiled for the want of a ha'p'orth of tar. At least this is what the world is fond of saying. Indeed it has said it so many times that the words have at last become melted down into a proverb.

It is not at all difficult to fill up this short and crisp saying.

The idea before the mind of the utterer is that of a man who has been at the trouble and expense of building a brave and bonny ship. She has been built on the best lines, of the best timber, and by the best workmen. And a very pretty picture she makes as she glides away down the slips into the water. Now, everybody knows,

or ought to know, that wood, both in ships and in many other places, is all the better for a good coat of tar. Tar is a capital preservative of all timber. It is just here that the folly of the owner manifests itself. Having gone thus far, he stops short. Instead of laying on a liberal supply of the best tar, he refuses to put on any, and sends his brand new ship out on the stormy sea entirely unprotected from the salt waves, the glaring sun, and the attacks of maritime insects. Of course his ship is not likely to last as long as ships are supposed to do; and of course, as men look upon her decaying sides and perishing bottom, they cannot

refrain from saying to one another, "There goes the ship that is being spoiled for a ha'p'orth of tar." For, you see, tar is no expensive article to be bought by the ounce. A little outlay goes a long way in its purchase. And how supreme must be the folly of the man who will pour out his thousands in the building of a ship but who begrudges a few half pence in the infinitely smaller outlay for the necessary tar!

Now some of my readers are not shipbuilders, I know, and are never likely to be. And yet they may be just as foolish in their niggardly economies. They too may spoil their "ships" for a miserable "ha'p'orth of tar." Let us consider the matter together.

How much good work is spoiled for want of the last bit of needed energy! It is the last step which tells in all Christian work. And it is the lack of this last finishing touch which spoils all. Thus many a teacher will diligently prepare his lesson, pray over it, and faithfully deliver it, but fall short in its personal application in after conversation and visit. Many blows go to the knocking down of an obstinate wall, but it is the last one which achieves the triumph. The golden rule for every worker is, "Carry things to a full conclusion. Don't let your energy flag until you have done all that can be done. Take care of the finishing touches, and be sure to remember the tar."

How much kindly feeling is lost for the lack of its proper expression! It is like a fine ship without its tar. Goodness of heart in the rough is not half so effectual as goodness of heart in the smooth. Unexpressed sympathy might just as well not exist, for all the comfort it gives to folks in trouble.

The best of feelings and the best of intentions are often spoiled for want of the ha'p'orth of tar. Let your sympathy overflow into a smile, vibrate in the warm hand-clasp, flow brightly out in the soft and tender word, and the very sympathy will be the purer and stronger for it. At any rate, it can no longer be said that young kindly heart, like the ship, is spoiled for want of a ha'p'orth of tar.

How much unnecessary wear and tear there is in life! With tarred rigging and tarred bottom the ship is saved a vast deal of wearing friction. Just think of the wild winds whistling through the untarred rigging, or the rough waves dashing against the untarred sides of the vessel. There are not many ships which would last out their natural life exposed to all this wear and tear. And is man, with all his tenderness and softness, any the more likely to stand the wear and tear of life without some such cushion for his existence? We do well to remember that whatever saves friction prolongs life as well as smooths it.

How many things there are to keep us back in our life's course! We don't want to add to their number. For, after all, we are exactly like the ship in this, that, without the tar, we drag in our progress onwards. It makes a considerable difference in our speed whether the ship's sides are tarred or not. And it makes a perceptible difference to our soul's progress whether we diminish inconsistencies, and such like resistances. That Christian moves on the fastest who gives the world the least hold upon his soul.

Don't, then, let us spoil the ship's progress for a "ha'p'orth of tar."

Nothing is unimportant in life which affects the soul! Very often it is the neglect of things which seem the most trivial and unimportant that does us the most damage. The tar would seem to be just such a trifle; and yet, as I have tried to show, the ship may be spoiled for want of it. No wise man despairs attention to little things, not even the tar.

My dear friends, let us now look round and see where the tar is wanting. Then let us diligently apply it. Tar is so cheap that there is no need whatever to spare it. Lay it liberally on with a double coat. And should it in course of time wear thin, give it another application. It would be a sad pity to spoil the ship for a ha'porth of tar.—*Charles Courtney, in the People's Own Paper.*

Sailor Talk.

In the vast amount of narrative which has of late been read regarding ships and the sea, few persons have stopped to think to what an extent the English language has been enriched by sea terms. For instance, in response to the everyday query, "How are you?" many will answer, "First rate, thanks." The latter has no idea that he is perpetuating the remembrance of the old line-of-battle ship *First Rate*. The navy in past days had six "rates" or classes of vessels. Sea proverbs are also met in daily use. For example, "The devil to pay, and no pitch hot." One never thinks why "devil" or "pay" should be mentioned. The saying originates in the mystery of calking the seams of a ship's deck. The outside seam, called by sailors the water-way seam, obtained among calkers

the term of "the devil," through the difficulty of calking it; to "pay" is to run hot pitch along the calked seams. We say of a man who is going wrong, "He is on the wrong tack," sometimes in error using the word track. A vessel on the wrong tack may drive ashore, or, if in a hurricane, be engulfed in the heart of the storm.

Suppose some one "spins you a yarn." He may tell you of the unlucky fellow who is "among the breakers;" of the villain "sailing under false colors;" the heroine showing "signals of distress;" the hero striving bravely "against wind and tide," yet true to his love as the "needle to the pole;" presently the two are "wafted" by a "favoring gale" safely "into port." In politics the "ship of state" blunders on with Lord Tom Noddy "at the helm;" occasionally some high official is "thrown overboard" by his party.

Colloquially, we growl at an interrupter for "shoving in his oar;" we speak of two scoundrels as "tarred with the same brush;" we advise our friend to "go with the current," and we speak of him to others as all fair and "above-board." Jack is a bit "rakish," and sometimes "half seas over;" if he does not reform he will some day find himself "high and dry," and "laid up" for good.

Such terms as in "good trim," a "snug berth," to "carry on," at "close quarters," to "fit out," and so on, are familiar to all. Here are the derivations of three of the last mentioned: "Rakish." In old war days privateers, pirates and such gentry, depended upon the speed of their vessels; these had their masts "raking" or slanting; such a vessel was said to be "rakish"—that is, a fast and

doubtful customer. "To carry on" is to keep sail set longer than a very prudent man would do; recklessness. "Close quarters." The modern meaning is well understood; the derivation is curious. "Close quarters" were strong wooden barriers stretched across the deck and used for retreat and shelter when the ship was boarded. The old slave ships were thus fitted in case of the slaves getting loose. In the old naval wars the term meant two ships in action, with their sides touching, as was often the case.—*Chicago Chronicle*.

A Tale of a Tract.

Blessed are they that sow by all waters, and often the tokens of blessing come in unexpected ways. One night as a sailor under the influence of strong drink was passing out of the Catharine Mission, New York City, the missionary standing at the door said to him, "Are you a Christian?"

"I'll give you a straight tip on that, lady, I am not by a long slide. I am about three sheets in the wind now, and I may get out another and a jib before I get on board the vessel."

"You don't feel the need of a friend, then," said the missionary; "but if you ever need a friend, read that," and she handed him a little tract, "My Friend," with a copy of the New Testament.

The drunken sailor went his way, and she saw him no more for a long time, but some two years afterwards he came into her Bible class one Sunday afternoon, and with a radiant face came to the front seat as if he knew he was welcome, and when the opportunity was afforded, told how he entered the mission intoxicated, got

the little tract, went on board the vessel drunk, and started out to sea. After they had been out four or five weeks a terrible storm came upon them, and there seemed to be no chance for them to ever reach the shore. Then he thought he needed a friend, remembered the tract and book, read them and prayed, and found a Friend indeed.

From that time his whole life was changed. A new life had entered into him. His comrades wondered at the change, and asked him how it was. He gave them the little tract to read, and three of his shipmates read it and found Christ; and so he had come back to give glory to God and tell what great things the Lord had done for him.

Is not such an instance an encouragement to still cast the bread upon the waters, and send out the same little tract, which can go on land and sea to bear the message of salvation to dying men, proclaiming to them the unsearchable riches of Christ, and the faithfulness of that heavenly Friend, who has said, "I will never leave thee nor forsake thee;" who has promised to be with us "alway, even unto the end of the world"?

—*The Christian.*

Bad Books.

A young sailor married a thrifty young woman, began housekeeping in humble quarters, and set up family prayer. When in port his seat in the little church was never vacant.

And so things went on, until one day he fell down the hold of his ship and was too much injured to go the voyage; but he had a snug home to anchor in, and a faithful wife to nurse him.

She brought but little to her husband, only a bundle of books left her by her dead father. These were stored away in an old sea-chest, and now, when looking for something to interest him indoors, they remembered and hunted them up.

A few more years went by. James had recovered and was on ship-board again. In port he was rarely seen at the house of God; he became a swearer, a scoffer, a hard drinker.

A sad change for the poor fellow! What caused it? When did it begin?

Hear his own account: "My wife's legacy from her father's old sea-chest—that lot of infidel, blasphemous books, ruined me! I read them at first from having nothing to do, and then from curiosity; but their poison entered my soul. I had not learning enough to argue them down, nor faith enough to rise above them; so they drew me on the lee-shore of unbelief, and I am in danger of being wrecked eternally."

On the Ocean of Life.

The sea is the great highway of nations. We used to be taught that oceans *separated* the continents they rolled between; now we are learning that they *unite* them, that these apparent wastes of water are a liquid highway joining the ends of the earth together, opening myriad avenues of travel, unobstructed by mountains or ravines or deserts, whereby the whole world may hold friendly communication and learn the meaning of brotherhood by reciprocal interchange of merchandise, material and spiritual.

To cross and recross such an ocean for friendly commerce with all nations, bearing the rich freight

of a pure and liberal Christianity to every port and every ship spoken, is a great privilege. Never to make dishonest entries or sail under false colors, never to pass a signal of distress for the sake of a quick passage, never to run down smaller crafts or take the wind out of another's sails on a lee shore, never to be chartered for an immoral trade, never to blockade a port for gain, always making the wide sea a highway for wide ministries of love and mercy, sending out life-boats to the wrecked, supplying those long wrecked and short of food with fresh provisions, giving to befogged navigators their latitude and longitude, taking on board the crew and passengers of sinking ships and sending them on by the first "home-ward bound," bearing the freight that never spoils, and on which no duties are laid by any nation, the freight of good will, helpfulness, brotherly love, the religion of the "golden rule" and the "good Samaritan," into every port, and leaving it in every inlet and bay along the coast, saluting the fishing-smacks and tug-boats of humanity with the same cordiality as the stately steamships bearing titled lords and ladies or untitled but equally noble men and women over the sea, supplying with fresh oil the light-houses along the shore, and looking to the buoys on reefs and shoals, taking fresh soundings for the new charts where the old have proved faulty, marking the variations of the compass in different localities, and the hidden currents that sweep one out of his course without his knowing it,—so making the navigation of the great sea of human life safer for all,—oh, this is a glorious, glorious privilege, well worth the braving of any perils!—*Rev. W. P. Tilden.*

Self-discipline on the "Olympia."

Talk about the iron-clad pledge! What do you think of these armor-clad rules that follow? They are the regulations of the Floating Society of Christian Endeavor on board the battle-ship *Olympia*, Admiral Dewey's flag-ship. Some of the members were growing careless, and the adoption of these rules was a sort of re-organization arrangement got up by themselves. They fire pretty straight, don't they?

I. Every member shall diligently attend the meetings the society will hold on board.

II. No member shall use tobacco under any circumstances.

III. Every member shall abstain from all intoxicating drinks.

IV. No member shall borrow money on interest, or lend out money on interest.

V. Every member shall abstain from such company, on board or on shore, as will hurt the progress of his Christian life.

VI. Every member shall always wear his pin when in uniform.

VII. Any member violating the regulations of the society shall be warned three times; if he does not comply with the requirements, his name shall be dropped from the membership roll.

VIII. Every one becoming a member of this Floating Society of Christian Endeavor shall read these regulations, and, after good consideration, shall sign his name earnestly and faithfully.—*Christian Endeavor World.*

WORK AMONG SEAMEN.

CORRESPONDENCE, REPORTS, &c.

At Stations on the Foreign Field.

Sweden.

HELSINGBORG.

Mr. K. I. BERG writes on January 7:

We have only to sow noble corn and to sow on on expectation. Not less than five days a week meetings are held for sailors. Three times they are conducted by myself and twice a week by one of my fellow-workers, but to all these meetings I have to assemble the sailors from the ships, from the boarding-houses, and from their lodgings. We have two different harbors, reaching far in the north and south; on this account there is a good deal of running about for me in order to speak to sailors for a little while, give them a tract and invite them to our meetings. From the private conversations which I have had with sailors I have got the impression that it is easier to reach the sailor when alone than during the meetings. When nobody is listening to him it is easier to

induce him to open his heart. I have tried to call the depressed soul to open his heart to Jesus, the Saviour of sinners. I have also after the meetings often had a chance to talk to such souls, though the experience I have had in these cases has sometimes made me wonder if this is always the right way. When the Spirit is working on the auditors in detaining them in the meeting-place, it seems to me to be a broad hint of the Spirit that an after meeting is to be had, in which however, much wisdom and humility are required if we are not to be deceived by hypocrites and help ourselves to nourish hypocrisy. On the other side, if anybody must be persuaded to remain against his will, I consider it better to let him alone with the impression he has got. God will not therefore let him go, but faithfully follow him with His Spirit. Of course it is most delightful to see the fruits of one's work, but "blessed are those who do not see but believe."

On December 1 all the sailors of this harbor were invited to an evening entertainment by the Young Men's Christian Association, where they spent a few pleasant hours, and were well entertained with both material and spiritual refreshment. The Holy Spirit was felt to be present, and I hope that some of the sailors got an impression which will not soon be effaced.

The days before Christmas I collected a sum of money to help a few poor sailors, who were in need of the most indispensable, food and lodging. At this time of the year it is not easy for them to get shipping, even if they want to work, and some of them prefer to go from place to place and live on alms. These it is most difficult to help, as they will not help themselves.

Number of ships in port since last statement, 560; religious services held, 39; average attendance of seamen at religious services, 12, of others, 4; religious visits to hospitals, 20, on ships, 600, in boarding-houses, 90; Bibles and Testaments distributed, 70, tracts, &c., 1,200.

STOCKHOLM.

Mr. J. T. HEDSTROM writes on January 1:

My visits on board the vessels during the past quarter have, through the grace of God, spread light and joy in many hearts. But the most beautiful hours have been the Friday evenings when we have had festivals with about eighty sailors assembled. Ladies have assisted with their beautiful songs and music, and pastors from various churches have preached the Crucified One. More than a hundred seamen have thanked the Lord for all the blessings they have received. We have also had a few shipwrecked crews who have been with us at the meetings, and some of them have acknowledged that it was through the Lord's mercy they were saved. One evening I asked one of them if he would not give his heart to Jesus, and after the sermon that man fell down on his knees and prayed that Christ would pardon him all his transgressions, and God heard his prayer and filled his heart with peace. After that he commenced to praise the Lord for His boundless love. All of this crew had suffered frightfully before they got ashore on an island, and, saddest of all, two lads of the crew were drowned. We had also a shipwrecked crew from an

Italian ship. That crew was one evening with us at our meeting, and afterwards I spoke to them in English and presented each one of them a portion of the Bible and a couple of good books in their own language. They commenced at once to read them.

On the 7th of October I met a captain, one of my friends. He told me that his wife was very ill, and he asked me to pay her a visit. He informed me that his wife's sister was at his home to nurse his dear wife. When I came to the sick lady she received me with great joy. I found her longing for the bread of life, and with open heart she received every word I spoke to her.

I found in October a young second mate in the hospital who had his leg crushed, and after a few weeks he left the hospital with joy in his heart.

In the prison an old sailor, who had often refused Christ, met with the great change, and I had to sit down with him about an hour and listen to the joyful news about his salvation.

Christmas evening was celebrated as usual in the Sailors' Home. Between two and three hundred sailors were assembled. We had the honor that evening to be visited by our beloved King, OSCAR II, who takes a great interest in the welfare of the sailors. With humble attention he listened to the sermon preached by me and I had the honor to receive his thanks for it. Afterwards he distributed the Christmas presents to every seaman, and we saw only happy faces and heard from every one expressions of gratitude.

The following statistics show the work during the past year: Visits to vessels, 1,330; tracts distributed to seamen, 21,602, Bibles, 6, Testaments, 201, portions of the Bible, 609; visits to families, hospitals and prisons, 115; book bags issued and placed on vessels, 247, number of volumes in these bags, 5,820; magazines, 10,985, Bibles, 127, Testaments, 171.

SUNDSVALL.

The Rev. E. ERIKSSON writes on January 2:

When navigation came to a stand in our harbors I entered upon a journey along the north coast, preaching everywhere along the coast and Hernostrand, Sollefteå, Ornehöldrovik, to many people. When I consoled and edified others I was much strengthened in my spirit; God be praised!

A young man that had occasioned his parents much sorrow, a drunkard, a gambler, a free-thinker, a blasphemer, has in the hospital repented bitterly of his sins. But it was difficult enough for him to believe in God's mercy. Still, after much exhortation and prayer, he has been able to believe that the holy blood has purified him from all his sins. Now he is living in his parents' home, where he waits a happy death.

A man in his best years, who has also been living in the hospital, died happily in his home on December 17.

During the last three months I have preached in chapels 48 times, on shipboard, once, in other places, 18 times; prayer-meetings, 57; visits to hospital, 9, to lodging-houses, 65, on ships, 110; Bibles and books distributed, 58, tracts, 1,500; and have travelled 480 miles.

GOTHENBURG.

Mr. CHRISTIAN NIELSEN writes on January 11:

God's blessing has been on every department of our work, but most of all on our noon services on shipboard. A song and prayer service on the vessel when it is about to leave the port has a good effect on the sailors, of whom some never put their foot inside of a church door or mission hall.

Captain Low writes from Barbados:

"How often we have had reason during this voyage to remember your parting words, 'sail life's ocean as if every voyage were the last.' We had a very stormy and rough voyage and reached our destination, Cape Town, with the loss of two of my crew. I am glad to say that one of them I believe surrendered to God four days before he was thrown overboard by a heavy sea. He had been under conviction of sin since the noon service the day before we left the port of Gothenburg. It was a blessed hour we had together, it made a deep impression upon all hands, and I am persuaded that there are others of the crew who will come out for Christ, they are under deep conviction."

This together with an extract from a sailor's letter will encourage other workers:

"It is now seven months ago since I was at Gothenburg, but I have not forgotten your place or the benefit I received from your mission, for which I shall be thankful all my life. By to day's mail I send you fifteen kroner, which I

wish you would use to pay some one to help you to row your boat when you visit vessels anchoring in the stream. I remember how warm and tired you were from rowing your boat against the tide, when you came on board our ship and began to sing 'There is a fountain filled with blood,' and the Rev. Mr. BOHLIN read the gospel to us. That day was a turning point in my life, it made me think of the many efforts made to bring the gospel of love to us seafaring men, and how little we were thinking of the sacrifices made for our sake."

At the mission we have had a very large attendance of sailors during the past quarter. Some of our friends have organized a band and choir which are great attractions. Sailors testify that God has done great things for them.

On October 26 we had our anniversary, a social gathering occurred after the gospel service. The Rev. Mr. BOHLIN and I spoke to the friends and supporters of the mission hall and to the sailors, and new resolutions were made to be more faithful to the great cause, the salvation of the men of the sea.

On Christmas evening we had a Christmas supper, and Mrs. NIELSEN and the ladies of the Bible Bag Committee had everything nicely arranged. After supper we prayed with two sailors who wanted to become Christians. Also on December 28 we had a Christmas gathering at the Sailors' Home to which we had invited about two hundred sailors of nine different nationalities. As I was not well I left the gathering very early. The Rev. Mr. BOHLIN and the Rev. Mr. LUNDEN carried on the meeting, and three sailors were moved that evening to surrender to God.

Number of religious services held in chapel during the past quarter, 15, on shipboard, 12, in hospital, 9, elsewhere, 14; average attendance of seamen, 45; religious visits to hospital, 16, in boarding-houses and on shipboard, 436; Bibles and Testaments distributed, 223, tracts and books, 3,674.

Denmark.

COPENHAGEN.

The Rev. A. WOLLESEN writes on January 1:

For a number of years no larger crowds of seafaring men have thronged our read-

ing room and chapel than during the past quarter. A craving desire to hear of Jesus and His love has been manifested.

I entered a Norwegian bark to invite officers and crew to evening services. The cook was unable to attend, but I left him a few tracts and a Testament. When I boarded the vessel a few days later he told me he had read the tracts and was reading in the Testament and he said "from my childhood I have known the Scripture, but my path has not for years been in correspondence with its divine doctrine, but now I find there is still mercy for me."

A few weeks ago an old sailor came to our Bethel ship and said, "Don't you know me? It was me you gave the Bible to thirteen months ago in the hospital. Words can poorly tell the blessing it has proved in my life; before I was a drunkard and a swearer, but, thank God, now I am a Christian, I am sober and know the blessing of prayer."

A memorial sermon on captain INGVERSON was preached in our Bethel ship on October 23. Brother INGVERSON was converted as a young sailor and remained unto his death one of the brightest Christians ever known. Wherever he went he was an evangelist. His testimonies and prayers ever breathed a deep spiritual intercourse with God, and brought a fresh breeze from the ocean of love. The pulpits of the assemblies where seamen gathered in North Sea and Baltic harbors were at his disposal. Few have manifested greater zeal in efforts for the salvation of souls and the building up of Zion. His ship was a Bethel, the gathering place for all who desired to hear of Jesus and His power to save. On October 17 several friends were invited on board his ship. Brother INGVERSON spoke of Genesis xii: 5, "And they went forth to go into the land of Canaan, and into the land of Canaan they came." He gave out a gospel hymn, led in the singing to the last line with his sweet and thrilling voice, and in a moment, without any previous sickness, he closed his eyes on earth and joined the celestial band.

On November 13 we celebrated our nineteenth anniversary in connection with our Lutheran friends. Our chapel was decorated with American and European flags, but the best ornament was every seat occupied by an attentive audience gathered in from Danish, Swedish, Norwegian and Finland ships. The Rev. Mr. PRIOR, whose love and interest in the men of the sea has been manifested during many

years, preached and gave thanks to God for the divine blessing which had been manifested upon every department of our work. Thanks were offered to various Tract and Bible Societies, to the AMERICAN SEAMEN'S FRIEND SOCIETY for its annual donation and loving interest. Twenty-eight Testaments were distributed that evening, and at an after meeting business was transacted for eternity.

A work of grace was manifested from November 17 to 26; five men of a Norwegian bark gave themselves to the Lord. May these brethren take sacred counsel together to confirm their faith and hope.

The Christmas festivity has been celebrated for Scandinavian, German and British mariners. Princess MARIE, the beloved wife of Prince WALDEMAR, captain in the navy and member of our Seamen's Mission, gave the Christmas tree with royal gifts. She with three sons partook in our festivity and were rejoiced to find nearly three hundred happy mariners in our Bethel ship.

We implore the prayers of our many friends in America that our eyes be steadily on the Captain of our salvation.

Number of religious services held in chapel, 42, on shipboard, 11, in hospital, 5, elsewhere, 3; average attendance of seamen at religious services, 150, of others, 50; religious visits to hospitals, 26, on ships, 376, in boarding houses, 348; Bibles and Testaments distributed, 291, tracts, &c., 6,200.

Germany.

HAMBURG.

Mr. H. M. SHARPE writes on January 1:

We have had here in Hamburg a whole family converted, a captain, wife and children. I find that they are a great help to me in my services. I induced the captain to sign the pledge and when he had signed he said "I burned the bridge behind me." They opened their house for a prayer meeting. At our Sunday services since February twenty-seven souls have publicly professed Christ, several apprentices and seamen. A chief officer said in his prayer that the Lord had taken two of his children away from him, laid him on a bed of affliction, and sunk his ship under him, but He had brought him to Himself again. Another came up to the reading-room, stayed to the ser-

vice and the prayer meeting, and came to Jesus as he was. He told us afterwards that he got 20 m. from the captain with the express purpose to have a good drunk.

Forty-four seamen have signed the pledge during the year; 14,936 seamen have visited our Institute; 1,964 have attended our services; 2,694 letters have been written and received; I have made 122 visits to lodging-houses, 102 visits to hospitals and seen 190 sick seamen; 303 visits to the British consulate and shipping office; visited 1,647 ships, and distributed 3,150 tracts and 710 large bundles of reading; 712 seamen have taken tea with us on Sunday afternoon.

On December 26 a dinner and Christmas tree was provided and one hundred and eighteen seamen responded to the invitation. Mr. WARD, H. B. M. Consul-General, and the American Consul, Dr. PITCAIRN, Dr. WOODHOUSE, the Rev. C. CHISHOLM, and Mr. and Mrs. BENTON had places at the tables. Songs were sung, recitations were given and a reading by Consul-General WARD. There were pres-

ent at the concert two hundred and thirty-five seamen.

The New Year's gathering repeated the success of the Christmas festival. As Mr. CHAPLIN had done so much for the comfort of the seamen, I was put forward to present him with Cassell's Illustrated History of England in eight volumes on behalf of captains, officers, seamen and myself, wife and family. Mr. CHAPLIN was moved and surprised. He said it was nearly thirty years since the Institute was started, and he believed that he and Mr. BENTON were the only ones that were left of the first committee. After the speaking came the concert at which were one hundred and thirty-five seamen.

Number of ships in port since last statement, 1,910; religious services held in chapel, 40, elsewhere, 24; average attendance of seamen at religious services, 25; of others, 4; religious visits to hospitals, 30, on ships, 873, in boarding-houses, 68; Bibles distributed, 3, Testaments, 2; tracts, &c., 1,548.

At Ports in the United States.

Massachusetts.

GLOUCESTER.

A friend of fishermen gave them a dinner and ninety men enjoyed it.

"A fine body of men, very few showing any signs of dissipation. No one present was under the influence of liquor. There were several nationalities present and all the creeds were represented in our fishing fleet. Captains, cooks, mates and hands elbowing and chaffing each other joyfully.

"Dinner ended, the chaplain introduced the Rev. J. A. MILLS, who gave a pleasing address to the men. The Hon. DAVID J. ROBINSON was then called upon and responded in his usual pleasing vein. Before closing the chaplain told how one year ago to-day he was called up from the dinner table to go to a certain boarding-house, where seven skippers had agreed to and took the total abstinence pledge. He had visited that house again to-day, and found that all the seven had faithfully kept their pledge during the year.

"Each speaker was heartily applauded and every man present spoke some word of appreciation as they departed.

"There is a good religious interest in the chapel services. A number of men

having professed conversion during the past week."

New York.

SAILORS' HOME.

Capt. W. DOLLAR writes on February 10:

Our meetings go on as usual with fair attendance, especially on Saturday nights, when our dear brother, the Rev. G. B. CUTLER, meets with us. We are like to hear him and believe he is doing good work. The Lord is working mightily with the men of the sea at the present time. It is not an unusual thing to find two or three Christian seamen on every ship. We look forward to the fulfillment of the promise "The abundance of the sea shall be converted unto Thee."

NAVY YARD.

The Rev. G. B. CUTLER writes on February 1:

I have conducted eighteen services at the Cob Dock and on U. S. vessels. One hundred and twenty-three men have publicly expressed a desire to become Christians and have the prayers of God-fearing people.

The following ships have been visited and have received SAILORS' MAGAZINES and other reading matter: the cruisers *New York*, *New Orleans*, *Newark* and *Chicago*, the battle ships *Massachusetts* and *Indiana*, the auxiliary cruisers and transports *Supply* and *Solace*.

Of the men who go on liberty I have been enabled to lead over fifty men to attend churches in Brooklyn, twenty-five going together one evening and the sailors were invited to a material feast of good things after the sermon.

We conducted the funeral of one poor sailor who died at the Naval Hospital, a stranger from Norway. In the absence of the U. S. chaplain of the receiving-ship *Vermont*, we did the chaplain's work there in addition to our regular work for three or four weeks. Many precious talks have we had with the men of the sea, especially as we presented them with comfort bags sent us from the ladies' societies of Wallingford, Conn., and from other places. God bless these givers, they are doing more than they know in aiding us to preach Christ to these sons of the sea!

South Carolina.

CHARLESTON.

At a meeting of the Ladies' Seamen's Friend Society, held on January 3, preamble and resolutions were unanimously adopted. Omitting the preamble, the resolutions are as follows:

"Resolved, That in the death of the Rev. C. E. CHICHESTER this Society has lost one whom it will be hard to replace; one who was the father of this Society, and who will be sadly missed;

"Resolved, That we extend to the family of our deceased pastor our heartfelt sympathy in their sad bereavement;

"Resolved, That a blank page in our minute book be inscribed to his memory, and that a copy of these resolutions be sent to the family of our deceased friend and pastor.

Signed, ANNIE E. LEARY,
Secretary and Treasurer."

Florida.

PENSACOLA.

Mr. H. C. CUSHMAN writes on January 23;

My work is about equally divided between steamship seamen and other sail-

ors. During their stay in port, seamen do not go ashore often as of old. It is the practice in this port to load these steamships night and day, Sundays not excepted.

LEWIS JONES, a colored steward of the American barkentine *Rabel*, had a fall from the companion way ladder, and broke one of his legs, I visited him often at the Marine Hospital. He professed his faith in Christ, and so is rejoicing in his Saviour. Our Thursday evening meetings are conducted as follows: one hour's worship, fifteen minutes to tea, ten minutes' tug at short stem pipes, then comes the after meeting. While the men are smoking I find out what is to be the programme, if no testimonies are given, then we sing "Gospel Hymn" selections, or sometimes the old time songs, or we may have recitations or readings. Of course we enjoy the meetings more when the sons of the sea get up and testify what Christ has done for them. I am called "Dr." CUSHMAN: "Rev." CUSHMAN, and the Catholics frequently call me Father, sometimes a German calls me Priester. I am not a D.D., not even a full minister, but a licentiate. Down here I am called Doctor because I have not only studied medicine but am an analyst, am called upon often for medical aid and advice. I suppose I would be called a modern medical missionary. An American sailor came to me with a bruised shoulder caused by drink, I gave him liniment for his shoulder and then prayed with and for him that he might be delivered from the power of evil appetites and desires. An aged, sick and destitute seaman came to see me, I gave him medicine and saw that he was comfortable; once he had saved £114 and was coming from New Caledonia, and from San Francisco he intended to visit the old home in Connecticut, but the vessel was lost and all on board drowned but ten souls, and so he had to go sailing over the sea again to earn more.

Number of services in chapel, 25, elsewhere, 4; average attendance of seamen at services, 14, citizens, 7; visits to hospitals, 20, on vessels, 199, in boarding-houses, 34; Bibles and Testaments distributed, 43, religious papers and magazines, 515, tracts, 1,021; 1 temperance pledge.

Georgia.

SAVANNAH.

Mr. H. IVERSON writes on January 6:

Number of American vessels in port since last statement, 195, all others, 88; religious services held in chapel, 51, elsewhere, 1; average attendance at religious services, 50; temperance meetings held in chapel, 10; 18 seamen signed the pledge; visits made to hospital for religious purposes, 21, on ships, 196. I have received a good supply of very good tracts in different languages from Mr. MUNSTER, of Belfast, Ireland, which I have distributed among the seamen, also a great deal of other reading matter collected from citizens.

Our reading-room has been well attended at all times, also our correspondence room. Our dormitory season was a success in every way, the new building is a great help in our work. We had a good many sick seamen here last summer, but only one died. During the last three months our meetings have been well attended and the work of the Spirit has been manifested among us.

The Ladies' Auxiliary of the Port Society had a big Christmas feast for the sailors December 27, 1893, two hundred and sixty seamen were present. Dr. FAIR of the Independent Presbyterian Church occupied the pulpit and his address was strong and helpful. Refreshments were served in abundance to all, and for the first time in the history of the Society have Christmas presents been given to all seamen in port. This added a great deal to the enjoyment of the men.

Oregon.

PORLAND.

The Rev. A. ROBINSON writes on January 1:

It may be of interest for many people to know that letters are continually being received by the chaplain and other workers from men of the various ranks of seamen, expressing their gratitude and delight for the advantages and blessings of the Bethel and Institute; and best of all, among these tokens of appreciation of our work, may be found many letters of testimony of their own conversion.

By special request I furnish the following which are extracts from some of the letters recently received. A steward on the *Australasia* writes me:

"I am extremely thankful to yourself and all the earnest workers that are engaged in the good work among the sailors. I have no need of despairing, as I

find God's help and grace are ever forthcoming, and I am still trusting in Jesus. I ask your prayers at the throne of grace personally. [He also writes to Mr. and Mrs. MALONE, members of the First Baptist Church, and consecrated workers at the Bethel]. I am indeed much benefited by attending the meetings at the Bethel. I only hope others may receive the same blessing I received from it. I remember the first Sunday tea there was a text of Scripture on each plate, and mine was 'Let your light so shine,' etc. Truly the light of Christianity has shone into my dark soul and given me to see and claim Jesus."

A letter from a Danish seaman; he and four of his shipmates professed faith in Christ while with us. He says:

"I have you to thank for the good time in the Bethel. I will not forget that you converted me and have got me from sin's dark road to the light in the Lord Jesus. I will never forget that you spoke that He alone will forgive sin. I remember you quoted words from the Bible, 'God so loved the world,' etc. I thank you and your wife and Mrs. GONDARD for the good time my shipmates and I had in the Institute and Bethel. I found the light in my soul at the Seamen's Bethel."

Another wrote to Mrs. MALONE:

"I thank God for that night when you spoke of the Saviour willing to save those that were lost. Oh, how can I repay Him only by living like Him and speaking about Him. Every day I think how glad my dear mother and father will be to have me near them to tell of a Saviour's love. Oh, what would I give to have had this blessed peace a few years sooner!"

Another writes: "Write to mother and tell her that you met me. It will give her great pleasure. The conversation you had with me made a great impression on my mind."

An officer wrote: "I regretted not to be able to say a few words at the last meeting in your Bethel, to give thanks to those Christian people who are doing so much for us sailors. I will try by the help of God to hold a service on Sunday."

Another writes: "I hope and trust that your prayers may soften my heart and make me change for the future."

Another: "I'll try my utmost with the start I have made to reform."

Captain LLOYD of the *Balasore* attended the Bethel services and took part. He is a Christian and since his conversion he preaches the gospel every Sabbath the weather will permit. Three men of his

crew were led to Christ by his labors. One of them testified to this during service in the Bethel.

The Christmas occasion was successful in more ways than one. The bright conversion of a seaman took place at the close.

ASTORIA.

The Rev. JOHNSTON McCORMAC writes on January 3:

Since my last report nearly fifty large merchant ships, besides several large ocean steamers, grain laden, have left this port for foreign countries, viz.: England, Scotland, Ireland, France, Germany, Russia, India, China, Japan and South Africa.

As you will see from my statistical report I held thirteen services on these, and I would have held many more if it were not for the stormy weather, which rendered it unsafe to try to make the ship in a small skiff. On stormy Sundays I usually visit the steamers lying at the dock and distribute tracts amongst the sailors, accompanied by a few words of exhortation. For these tracts I am very much indebted to Mr. MUNSTER, of Belfast. He sends me a great abundance in nearly all languages, and because there are but few varieties of Finn tracts, and two-thirds of our fishermen are Finns, he has had some of the very best English tracts translated into Finn and published in that language for me. May the good Lord reward him a thousandfold! As he says "Who knows what good these silent messengers may do for these people." They certainly receive them very thankfully, and I believe read them very carefully; and God, I trust, will bless them to the conversion of many of them. All my ship services were held in forecastles, except one. The sailors feel more at home in the forecastle, and I must confess I feel more at home there too. As a specimen of these services, on last Sunday in the forecastle of the ship *Sameina*, there were five apprentices and eleven sailors present. They all joined very heartily in singing five or six gospel hymns, their behavior throughout was excellent, and nearly all of them kneeled down and repeated the Lord's Prayer after me. I don't think any sincere Christian could be present at that service and not feel thankful to God for it. I paid my boatman a quarter to go back and fetch me a bundle of reading matter to distribute

amongst them. It weighed about twenty pounds and consisted of the very best religious and secular papers and magazines. This reading matter the kind friends of sailors in Astoria furnish me in great abundance. I have given away over thirty such bundles in the last three months, mostly to outgoing ships.

During the quarter I have baptized thirteen children, celebrated six marriages and attended two funerals.

Number of American ships in port since last statement, 2, all others, 45; religious services on shipboard, 18, elsewhere, 2; average attendance of seamen at religious services, 14, of others, 8; religious visits on ships, 40, in boarding-houses, 38; Bibles and Testaments distributed, 1, tracts, &c., 6,248.

Washington.

SEATTLE.

The Rev. THOMAS REES writes on January 2:

1898 has been one of the best years since I have been in the work; the attendance better and the fruits more manifest. I find that 410 have risen for prayer, 155 were converted, 50 of whom were sailors. I have been at Port Blakely once; found 11 ships there, on which I distributed reading matter as far as I could.

Number of American ships in port since last statement, 13, others, 4; services in mission, 31; visits to ships, 40, boarding houses, sick rooms, &c., 11, to hospital, 5; average attendance of sailors at services, 7, of others, 65, Bibles distributed, 3, tracts, 200.

The Planets for March, 1899.

MERCURY will be well visible in the latter part of the month in the west just after sunset.

VENUS will continue to be a very brilliant object in the morning sky. Those who wish to see Venus in the daytime, (which is easily done), may find her by looking just south of the Moon's edge on the morning of March 8, if the day is perfectly clear.

MARS will be visible in the evening, diminishing in brightness.

JUPITER will rise about 9 p.m., and will be visible the rest of the night.

SATURN will rise about midnight in the southeast.

Princeton.

T. R.

Sailors' Home, New York.

190 CHERRY STREET.

Reported by F. Alexander, Lessee, for the month of

JANUARY, 1899.

Total arrivals..... 117

Receipts for January, 1899.

NEW HAMPSHIRE.

Keene, Mrs H. B. Eastman.....	\$ 1 00
Nashua, bequest of Mary A. Randall, late of Nashua, per Jas. W. Reed, executor.....	50 00
Clarissa Hills.....	5 00

VERMONT.

Bennington, Second Congregational Church.....	3 00
Burlington, Miss L. P. A. Goodhue, constituting her a Life Member..	30 00

MASSACHUSETTS.

Chicopee, proceeds of legacy of Sarah J. Sherman, late of Chicopee, per Henry C. Sherman, ex- ecutor.....	822 17
Dalton, Mary E. Crane	100 00
Easthampton Payson Congregational Sunday School, for library	20 00
North Grafton, Mary F. Fay.....	1 00
Newburyport, E. C. Frost	9 00
Southampton, Sunday School of Congre- gational Church.....	22 07

RHODE ISLAND.

Pawtucket, Congregational Church..	77 30
Providence, Pilgrim Congregational Church.....	1 00

CONNECTICUT.

Bethel, First Congregational Church. Bridgeport, Marshall W. Hovey's Class in Sunday School, Park St. Church.....	7 60
Burrville, L. B. Marsh.....	5 00
Danielson, Westfield Congregational Church and congregation.....	1 00
Enfield, First Congregational Church.	6 95
Greenwich, E. C. Benedict.....	3 40
Hartford, Elizabeth P. Schulz..	10 00
Lebanon, Mrs. D. S. Woodworth.....	2 00
Lyme, First Congregational Church..	2 00
New London, First Church of Christ.	10 00
Norwich, Greeneville Congregational Church	8 01
South Britain, Congregational Church	2 62
Southington, Mrs. E. L. Robbins.....	7 25

Westport, Saugatuck Congregational Church.....	9 5
West Winsted, for a library to be named the Lumas H. Pease Libra- ry	20 C
Wilton, Congregational Church.....	1 E

NEW YORK.

Batavia, C L Gillett.....	1 0
Brooklyn, First Presbyterian Church	86 6
Mrs. J. L. Roberts	20 0
J. Roberts	1 0
Coxsackie, The Misses Lusk.....	20 0
New York City, The Havens Relief Fund, to be distributed in afford- ing temporary relief to ship- wrecked and destitute seamen...	250 0
M. H. Andrew.....	200 0
Elbridge T. Gerry.....	200 0
Morris K. Jesup.....	50 0
Collections on steamers of Inter- national Navigation Co.'s lines, received per H. G. Philips, cash- ier.....	48 7
Specific donation, being part of the contributions on board the Hol- land-America line steamers, re- ceived per W. H. Vanden Toorn, agent.....	35 0
A friend.....	25 0
John T. Terry.....	25 0
Mrs. Elizabeth Auchincloss, for a library <i>in memoriam</i>	25 0
Miss Emma Bogardus, in aid of shipwrecked and destitute sea- men.....	20 0
S. H. Hadley and B. D. F. Curtiss, for a library in memory of John M. Wood.....	20 0
Mrs. Charles E. Vail, for library...	20 0
Mrs. Ellen P. Betts.....	10 0
Sandy Hook Pilots' Club.....	10 0
Wood's Memorial Chapel, toward library.....	10 0
Woodbury G. Langdon.....	10 0
Capt. Stevens, of schooner R. W. Stevens, for library work.....	10 0
New Rochelle, First Presbyterian Church Sunday School, for libra- ry.....	20 0
Plattsburg, Margaret D. Edwards..	5 0
Poughkeepsie, friends.....	20 0
Sherburne, a friend.....	2 0
Troy, Rev. Arthur H. Allen.....	2 0

NEW JERSEY.

Blairstown, W. H. Vail, for library ..	20 0
Englewood, Englewood Presbyterian Church.....	100 0
Jersey City, Mrs. Henry O. Ames...	3 0
Madison, First Presbyterian Church	82 0
Morristown, South Street Presby- terian Church.....	78 4
Newark, Second Presbyterian Ch...	12 50
Wm. Rankin.....	10 0
Princeton, Prof. Geo. Macloskie....	2 0

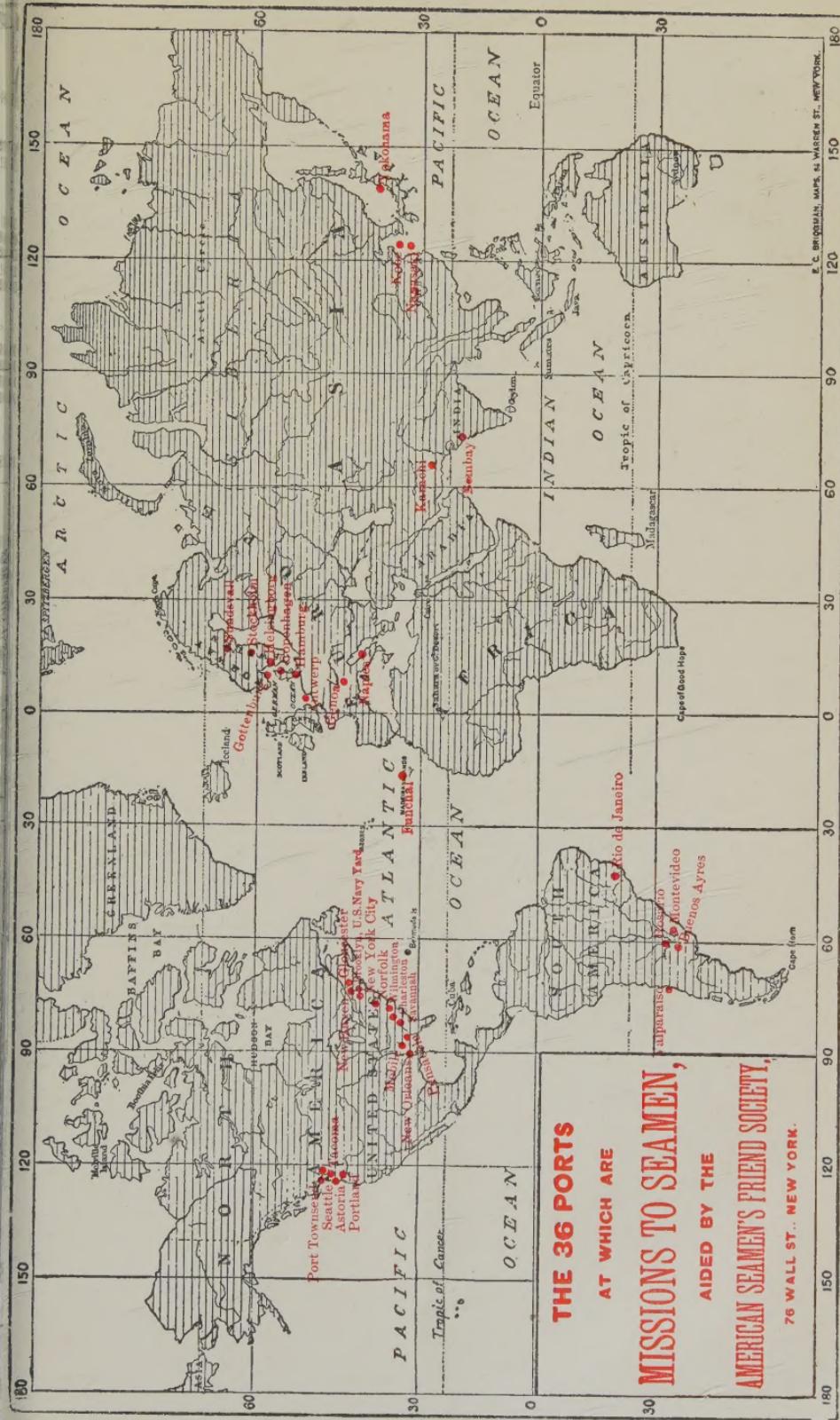
GEORGIA.

Savannah, R. B. Reppard, to refit the Aaron Reppard Library, No. 7,506.....	14 0
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WASHINGTON.

Seattle, a friend, through chaplain Rees.....	10 0
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INFORMATION FOR SEAMEN.

SWEDEN, Helsingborg.....	K. I. Berg.
“ Stockholm.....	J. T. Hedstrom.
“ Sundsvall.....	Rev. E. Eriksson.
“ Gottenburg.....	Christian Nielsen.
DENMARK, Copenhagen.....	Rev. A. Wollense.
GERMANY, Hamburg.....	British & American Sailors' Inst., H. M. Sharpe.
BELGIUM, Antwerp.....	Antwerp Seamen's Friend Society, Rev. J. Adams.
ITALY, Genoa.....	Genoa Harbor Mission, Rev. Donald Miller.
“ Naples.....	Naples Harbor Mission, Rev. T. Johnston Irving.
INDIA, Bombay.....	Seamen's Rest, F. Wood, Superintendent.
“ Karachi.....	Rev. W. H. Dowling.
JAPAN, Yokohama.....	Rev. W. T. Austen.
“ Kobe.....	Edward Makeham.
“ Nagasaki.....	John Makins.
CHILE, Valparaiso.....	Rev. Frank Thompson.
ARGENTINE REPUBLIC, Buenos Ayres.....	Buenos Ayres Sailors' Home & Miss. G. L. Chamberlain
“ Rosario.....	Rosario Sailors' Home & Mission, F. Ericsson.
URUGUAY, Montevideo.....	Sailors' Home and Mission, Rev. G. P. Howard.
MADEIRA, Funchal.....	Miss n to Sailors & Sailors' Rest, Rev. W. G. Smart.
MASSACHUSETTS, Gloucester.....	Gloucester Fishermen's Inst., Rev. E. C. Charlton.
CONNECTICUT, New Haven.....	Woman's Sea. Friend Soc'y of Connecticut, Rev.
NEW YORK, New York City.....	Capt. Wm. Dollar. [John O. Bergh.
“ Brooklyn, U. S. Navy Yard.....	Rev. G. B. Cutler.
VIRGINIA, Norfolk.....	Norfolk Port Society, Rev. J. B. Merritt.
NORTH CAROLINA, Wilmington.....	Wilmington Port Society, Rev. Jas. Carmichael.
SOUTH CAROLINA, Charleston.....	Charleston Port Society.
FLORIDA, Pensacola.....	Pensacola Port Society, Henry C. Cushman.
GEORGIA, Savannah.....	Savannah Port Society, H. Iverson.
ALABAMA, Mobile.....	Mobile Port Society, Rev. R. A. Mickle.
LOUISIANA, New Orleans.....	New Orleans Port Society.
OREGON, Port and.....	Portland Seamen's Friend Soc'y, Rev. A. Robinson.
“ Astoria.....	Rev. J. McCormac.
WASHINGTON, Tacoma.....	Tacoma Seamen's Friend Soc'y, Rev. R. S. Stubbs.
“ Seattle.....	Seattle Seamen's Friend Society, Rev. Thos. Rees.
“ Port Townsend.....	Pt. Townsend Sea. Friend Society, C. L. Terry.

Directory of Sailors' Homes and Private Boarding Houses.

Location.

Established by

Keepers.

PORTSMOUTH, N. H., No. 104 Market St	Seamen's Aid Society.....	James F. Slaughter.
BOSTON, Mass., N. Sq., Mariners' House	Boston Seamen's Aid Soc'y	Capt. J. P. Hatch.
“ Phineas Stowe Sea. Home.....	Lad. Beth. Soc., S. N. Bennet	St. George C. Smith.
“ Charlestown, 46 Water St.....	Episcopal City Mission.....	S. H. King, Supt.
“ East Boston, 120 Marginal St.....		James M. Battles, Supt.
NEW BEDFORD, Mass., 14 Bethel Court	Ladies' Br. N. B. P. S.....	E. Williams.
NEW YORK, N. Y., 190 Cherry Street.....	Amer. Sea. Friend Society.	F. Alexander, Lessee.
“ 52 Market St.....	Epis. Miss. Soc. for Seamen	H. Smith.
BROOKLYN, N. Y., 172 Carroll St.....	Scandinav'n Sailors' Home	Capt. C. Ullens, Supt.
“ 112 First Place.....	Finnish Luth. Sea. Home..	
PHILADELPHIA, Pa., 422 South Front St.	Penn.	Capt. R. S. Lippincott.
BALTIMORE, Md., 418 South Ann Street		Miss Ellen Brown
“ 1737 Thames St.....	Port Miss., Woman's Aux'y	{ Thomas Hansen, Supt.
WILMINGTON, N. C., Front & Dock Sts.	Wilmington Port Society...	Miss Laura Lee, Matron
CHARLESTON, S. C., 44 Market St.....	Ladies' Sea. Friend Society	
MOBILE, Ala.....	Ladies' Sea. Fr'd Society.	
NEW ORLEANS, La.....	N. O. Sea. Friend Society..	
SAN FRANCISCO, Cal.....	S. F. Sea. Friend Soc'y...	
PORTLAND, Ore.....	Portland Sea. Fr'd Soc'y.	
NEW HAVEN, Conn.....	Ladies' Sea. Friend Society	

MARINERS' CHURCHES.

Location.

Aided by

Missionaries.

PORLTAND, Me., Fort St., n. Custom H.	Portland Sea. Fr'd Soc'y.	Rev. F. Southworth.
BOSTON, Mass., 332 Hanover St.....	Baptist Bethel Society.....	“ A. S. Gilbert.
Bethel, 287 Hanover St.....	Boston Sea. Friend Soc'y.	“ S. S. Nickerson.
East Boston Bethel.....	Methodist.....	“ L. B. Bates.
“ 120 Marginal Street.....	Episcopal City Mission.....	“ W. T. Crocker.
GLoucester, Mass., 6 Duncan St.....	Gloucester Fish'rmen's Inst.	“ E. C. Charlton.
NEW BEDFORD, Mass.....	New Bedford Port Society.	“ E. Williams.
NEW HAVEN, Conn., Bethel, 61 Water.	Woman's Sea. Friend Soc'y	“ John O. Bergh.
NEW YORK, N. Y., Catharine c. Madison	New York Port Society...	“ Samuel Boul.
128 Charlton Street.....	“ W. S. Branch	Mr. John McCormack.
34 Pike Street, E. R.....	Episcopal Miss. Society....	Rev. A. R. Mansfield.
665 Washington Street.....	The Sea. Christian Ass'n...	Stafford Wright.
No. 341 West Street, N. R.....	Episcopal Miss. Society....	“ W. A. A. Gardner.
21 Coenties Slip.....		“ Isaac Maguire.
53 Beaver St.....		“ V. K. Dorchman.
BROOKLYN, N. Y., U. S. Navy Yard.....	Finnish Lutheran Sea. Ch.	“ G. B. Cutler.
31 Atlantic Avenue.....	Am. Sea. Friend Society.	“ R. Andersen.
193 9th Street, near 3rd Avenue.....	New York Port Society...	“ Isaac Maguire.
Erie Basin.....	Dan. Ev. Luth. Sea. Miss'n.	
Scandinavian Seamen's Church,	Episcopal Miss. Society....	
William St., near Richard St.....	Nor. Luth. Sea. Mission....	
PHILADELPHIA, Pa., c. Front & Union.....	Presbyterian.....	
N. W. cor. Front and Queen Sts.	Episcopal.....	
Front Street, above Navy Yard.....	Baptist.....	
Washington Ave. and Third St.....	Methodist.....	
Port Missionary, 1420 Chestnut St.....		
BALTIMORE, Md., Aliceanna & Bethel Sts	Seamen's Un. Bethel Soc'y.	
No. 815 S. Broadway.....	Port Mission.....	

NORFOLK, Va., Water St., near Madison	Norfolk Sea. Fr'd Soc'y.	Jakob Bo.
WILMINGTON, N. C.....	Wilmington Port Society...	H. F. Lee.
CHARLESTON, S. C., 44 & 46 Market St.	Charleston Port Society...	Francis W. Burch.
SAVANNAH, Ga.....	Amer. Sea. Friend Soc'y.	
PENSACOLA, Fla.....	“ “ “ “ “ ..	
MOBILE, Ala., Church St., near Water	Presbyterian.....	
NEW ORLEANS, La., Fulton & Jackson.	San Francisco Port Society	
SAN FRANCISCO, Cal.....	Amer. Sea. Friend Soc'y..	
PORTLAND, Ore.....		

AMERICAN SEAMEN'S FRIEND SOCIETY,

76 Wall Street, New York.

ORGANIZED, MAY, 1822—INCORPORATED, APRIL, 1833.

JAMES W. ELWELL, *President.*

W. C. STITT, D.D., *Secretary.*

CHAS. A. STODDARD, D.D., *Vice-President.*

WILLIAM C. STURGES, *Treasurer.*

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SAMUEL ROWLAND,

47 Water Street, New York.

FREDERICK STURGES,

76 Wall Street, New York.

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68 South Street, New York.

WILLIAM C. STURGES,

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33 Wall Street, New York.

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CHARLES K. WALLACE,

203 Produce Exchange, New York.

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Englewood, N. J.

JEROME E. MORSE, U. S. N.

129 St. James Place, Brooklyn, N. Y.

FREDERICK T. SHERMAN,

265 Henry Street, Brooklyn, N. Y.

OBJECTS OF THE SOCIETY.

ARTICLE II, (of the Constitution.)—The object of this Society shall be to improve the social and moral condition of seamen, by uniting the efforts of the wise and good in their behalf; by promoting in every port Boarding Houses of good character, Savings' Banks, Register offices, Libraries, Museums, Reading Rooms, and Schools; and also the ministrations of the gospel, and other religious blessings.

CHAPLAINS.—In addition to its chaplaincies in the United States, the Society has stations in JAPAN, CHILE, S. A., the MADEIRA ISLANDS, ICELAND, SWEDEN, NORWAY, DENMARK, GERMANY, HOLLAND, BELGIUM, FRANCE, ITALY, and INDIA. A list of the chaplains, who will always be ready to befriend the sailor, is given on the preceding page.

LOAN LIBRARIES.—An important part of the Society's work, and one greatly blessed of God to the good of seamen, is that of placing on board ships going to sea, libraries composed of carefully selected, instructive, and entertaining books, put up in cases containing between thirty-five and forty volumes each, for the use of ships' officers and crews. The donor of each library is informed when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it is communicated as far as possible. The whole number of new libraries sent out by the Society up to April 1, 1898, was 10,479. Calculating 12,305 reshipments, their 557,685 volumes have been accessible to more than 398,215 men. Hundreds of hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-Schools. Twenty dollars furnishes a library.

THE SAILORS' HOME, No. 190 Cherry Street, New York, is the property of this Society, and is leased under careful, judicious restrictions. It is unsurpassed in comfort by any Sailors' Home in the world; its moral and religious influences cannot be fully estimated, but many seamen have there been led to Christ. Destitute, shipwrecked seamen are provided for at the HOME. A missionary of the Society resides in the HOME, and religious and temperance meetings are held daily. The Lessee receives and cares for the savings of his sailor guests and a large amount has thus been saved to seamen and their families.

A list of the Society's periodicals will be found on the second page of the cover of this MAGAZINE.